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INQUIRY

INTO THE K

NATURE, OBLIGATION,
and ADVANTAGES

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Religious Fellowship:

Together with

An ATTEMPT to direct in the
PROPER EXERCISE of it.

PSAL. cxix. 63. *I am a Companion of all them that
fear thee, and of them that keep thy Precepts.*

“ ALL Saints that are united to JESUS CHRIST their
“ Head, by his Spirit, and by Faith, have Fel-
“ lowship with him in his Graces, Sufferings,
“ Death, Resurrection and Glory; and, being u-
“ nited to one another in Love, they have Com-
“ munion in each others Graces, and are obliged
“ to the Performance of such Duties, publick and
“ private, as do conduce to their mutual Good both
“ in the outward and inward Man.”

CONF. Chap. xxvi. Sect. 1.

G L A S G O W:

Printed for J. BARRY. MDCCXLIV.

INQUIRY

INTO THE

NATURE, ORIGIN, AND ADVANCEMENT

OF

Religious Fellowship:

Together with

AN ATTEMPT TO DERIVE IN THE PROPER EXPLANATION



"All Saints that are united in Christ have
 "Head, by the Spirit, and the same
 "loving with him in the same
 "Death, Resurrection and Ascension, and being
 "ruled to one another in Love, they have Com-
 "munion in each others Gifts, and the objects
 "to the Resurrection of his Body, which are
 "giving as his conduct to the same Good
 "in the outward and inward life."

CONCERNING THE
 Printed for J. BARR, LINCOLN.

A N
INQUIRY, &c.

MAN is a Creature made for Society; it is not meet for him to be alone; his Joys are tasteless while he has none to whom he can communicate them; and his Sorrows are unsupportable without some to sympathize with him. Solitude, for the most Part, at once, wearies and weakens the Mind, while the Company of our Friends alleviates our Pains, and gives a peculiar Relish to all our Pleasures. This powerful Principle, this prevailing Turn of Mind, was, no Doubt, implanted in our Natures, for Ends and Purposes worthy of infinite Wisdom and Goodness, and appears calculated, at once, for the Improvement and Happiness of Mankind; yet, alas! how oft is this (as indeed all the other Gifts of God) perverted and prostituted to the worst and most fatal Purposes, to the debasing of Society itself, and the Ruin of Multitudes of Souls!

This is an Evil of the most dangerous Consequences; and, 'tis hoped, it will not be amiss,

- 2 *An INQUIRY into the NATURE, &c.*

to inquire, *First*, Into the Cause of this prevailing Evil: And, *Secondly*, After the proper Means for rectifying or preventing it.

First, The Causes of this dreadful Abuse of the social Temper, will readily appear, on considering,

1. That the Generality of Mankind have no wise, no just Rule, by which they choose their Companions. Multitudes found their Friendships on no better Grounds, than some involuntary Relations, some casual Alliances, or Parity of Circumstances, and the same Sort of Education. A Similitude of Tempers and Characters, casual Engagements in the Affairs of civil Life, Party Attachments and Prejudices, and the like, give Rise to the Intimacies of many People; and, what is worst of all, too many Instances shew, that like Lusts and Vices produce a most intimate Correspondence, and close Fellowship. The Flatterer of God and of Instruction thinks himself happy in the Company that can turn Religion into Ridicule, and cast the Words of the Lord behind them. The unjust Person readily joins with the Thief in Sin; the unclean Wretch will soon be persuaded to become Partaker with the vile Adulterer; and the Malicious and Envious readily relish a Company, whose Tongues are given to Evil, and whose Mouths frame Deceit. Societies formed on such slight or criminal Grounds, as they are directed by no just Rule in choosing each other: So,

2. They have no valuable End, no useful Purpose in View; and therefore no right, no virtuous Rules, for regulating their Conversation, or directing their Friendships. It would be an overstraining

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overstraining of Charity, to think, that, in such Societies, the Question would be, How to instruct? Or how to be edified? How to improve each others Minds? Or how to reform each others Morals? On the contrary, Fact, and Experience, confirm the Judgment our Reason must make of Persons so united. The grand Design of such Associations, is, to please, and to be pleased; to amuse, to divert, and make each other merry, is the sole Purpose; to say whatever we think may be agreeable, to do whatever may be acceptable to these we affect; to flatter each others Passions; and to join, without Remorse, in every Lust, and every Vice our Companions incline to, is all that is requisite to constitute one a Friend and an Intimate in such Societies.——While such Principles govern the Conversation and Entertainment, what must the End be? We always find that such Communications, by Degrees, erase any remaining Sense of God and Virtue; they incapacitate the Soul for every social or religious Duty, sear the Conscience against all Challenges, confirm the Habits of the most criminal Vices, until Estates are oft ruined, Health broken, and Body and Spirit worn out in the Slavery of Sin, give us melancholly Instances of the Fruits of Iniquity in this Life, and just Forebodings of the more dreadful Sorrows it must bring on us in an eternal State.

3. These fatal Evils are not confined to such Societies alone.——Confirmed Habits of Vice strip the Soul of all Modesty and decent Reserve, and wear out all Sense of Shame. Vicious Persons soon come to *glory in their Shame*, to de-
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4 *An INQUIRY into the NATURE, &c.*

clare their Sin as Sodom; they are often heard in promiscuous Companies, avowing their *Liber-tine* Principles, and boasting of their abandoned Practices; Things, so conformable to corrupt Nature, as to steal upon unguarded Minds; like the subtile Poison, they please the Taste, and flatter the Senses, until they seize upon the whole Frame, and work themselves into our very Constitution. Thus does the Infection of Vice run from one to another, until the Distemper becomes epidemick, and private Follies grow up to national Crimes.

What Pity is it, that such a noble Temper of Mind, as Sociality, should become the Channel of vile Iniquities, and the specious Name by which our Compliance with wicked Persons is gilded! What a Pity is it, that this Disposition, so wisely calculated by Infinite Wisdom, for administering Instruction, Improvement, Comfort, rational and solid Delight, should be so abused, as to yield nothing but false and empty Shadows of these noble Advantages; and, in the mean Time, bring on a ruining Load of Guilt and Sorrow! Could we prevail on Mankind, to beware of this dangerous Evil; could we persuade them, to take the Methods which Scripture and Reason directs to, in order to shun such fatal Communications; could we direct them to the proper Improvement of the social Character, it would be one great Step, both towards a publick and personal Reformation. This leads me,

Secondly, To enquire into the proper Method for rectifying or preventing this fatal Abuse.— For this Purpose, the following Rules are universally

of RELIGIOUS FELLOWSHIP. 5

versally known, and often prescribed; but it must not be thought trifling to mention them, or to insist on them, until People be prevailed on, to direct their Friendships by them.

I. That, in the Choice of our Companions, we should, with the utmost Caution, shun all Intimacy with Persons of vicious Principles or immoral Practices,—Every Body pretends a Fondness for what they call *good Company*; but the Generality seem to mean no more by this Expression, than a Fondness for Persons who can most effectually *divert* them (perhaps from the most important Cares, or most essential Duties of Life) or for such as most readily join them, in their Humours, Passions, Parties, or even in their Favourite Vices: But, if we would suffer Words to retain their proper Meaning, if we would not put Bitter for Sweet, and Sweet for Bitter, or call *Evil Good, and Good Evil*, we must reckon the Man, whose Principles are immoral, or his Practice vicious, a dangerous, a bad Companion, however facetious and diverting, or how capable soever he may be, to amuse or humour us. Wherever we find a Person undervaluing the Obligations of Religion and Reason, where we find one asserting or admitting Principles inconsistent with Christianity, or the Interests of Society, where we find one indulging himself in the Practice of any known Folly or Vice, whatever such Persons Faculties be, whatever their Station or Character be, we must, as commanded, *2 Thes. iii. 6. Withdraw from such as walk disorderly, and not after the Tradition received from the Apostles.*

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6 *An Inquiry into the Nature, &c.*

One should think this Rule would effectually determine People, when Persons are known to be openly profligate, or grossly scandalous, That, in such Cases, every one, who retains the moral Sense, would say with *Jacob*, *Gen. xlix. 6.* *O my Soul, come not thou into their Secret; unto their Assembly, mine Honour, be not thou united.* But there is a certain fatal, tho' unobserved Presumption, lodging in every Breast; at first we look on such Persons with Horror, and conclude it impossible for us to become like them; we think ourselves incapable of being reconciled to their Ways, much less capable to imitate them; but, alas! we find, by many Experiences, that all that is needed is but to associate with such Persons, and we will soon come, not only to resemble, but even to equal their Crimes. The Horror we, at first, conceived against their Principles and Practices soon wears off; and these, from being familiar, soon become agreeable.—We are brought insensibly to indulge in some Follies, which, by being more common, are thought less criminal.—'Tis but a Step from a smaller to a greater Crime, and the unwary Person, who once indulges himself in Intimacies with vicious Companions, readily goes from bad to worse, until, by Degrees, he arrives at the Height of Impiety, and so to extreme and irrecoverable Misery.

The same dangerous Evils threaten such Intimacies as may be formed among Persons, who, tho' of innocent Characters, yet propose no other End by their Friendships, than Pleasure and Diversion. When these are the only Purposes of their Societies, every Thing is readily dispensed

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perished with, that stands in the Way of them; the most necessary Duties are neglected; their Passion for Pleasure soon leads them from Things merely amusing, to these Vices, which, by being fashionable, or delightful, come to appear less horrid: And, as has been already observed, if once we enter into a vicious Life, we will very soon sink in Wickedness.

These Observations are confirmed to us by daily Experience, and should therefore determine Mankind, with the utmost Caution, to shun all Intimacy with those whose Conversation may seduce, or with those from whose Friendship we have no reasonable Prospect of some solid Benefit; or, at least, a Prospect of communicating some Benefit to them;—especially, as we have the express Command of the sacred Oracles, to this very Purpose, 2 Cor. v. 11. *Is any Man that is called a Brother, a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, we must not only give up Intimacy with such, but are commanded with such an one no not to eat.* Nay, the Scripture speaks of the Society of evil Doers, as really inconsistent with a religious Course of Life; and therefore the Psalmist says, *Psal cxix. 115. Depart from me ye Wicked, for I have purposed to keep the Commandments of my God.*—Indeed, while we are duly affected with the Danger arising from such Society, we will join with the Prayer of the Psalmist, *Psal. xxviii. 3. Draw me not away with the Wicked.*

2. The same Reasons, which should determine us to shun the Fellowship of vicious Persons, should engage us to choose, as our Companions,

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panions, Persons of such a Character, as that their Friendship and Conversation may tend to the real and solid Purposes of Society ; that is, to improve each others Minds ; to form each others Manners ; to encourage one another in the Ways of Truth and Righteousness ; to comfort one another, under our several Distresses, of whatever Nature ; to advise one another, in all Intricacies, to share in the Joys, or bear a Part in the Grievs we mutually feel ; to join with one another in religious Exercises ; and, in a Word, to keep up with us, the Communion of Saints, in the most intimate Manner.

Persons, disposed and qualified for such Friendship as this, are peculiar Blessings to all conversant with them, and singularly dear to such as are of a similar Character, and have the Happiness of being intimate with them. If therefore we would, like the *Psalmist*, *Be a Companion of all them that fear God, and of them that keep his Commandments*, we will also, like him, have our Delight in the Saints that are in the Earth, the Excellent, &c. A wise, and well disposed Person, should, for this Cause, look out for his Friends and Companions among Persons of such a Character as this. Do we find one maintaining a high Sense of sacred Truths ; his Affections engaged to Things that are excellent, his Conduct of a Piece with his Profession, and his Intimates of the same Character with himself ? Such an one we ought to affect ; his Friendship is indeed worthy our seeking it ; and, if we study the same Things, we will readily obtain that Blessing.

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Bad as the World is, we may upon due Inquiry find many such Companions as those described; (at least, many whose Ambition it is, to attain to such a Character as this I have mentioned; whom we are therefore bound to esteem, and to delight in.) And how agreeable must such a Society be? such valuable Friends best know their own Happiness, and will readily be determined to what I am to name as a third Rule, *viz.*

3. That we should be at all Pains to cultivate and improve our Friendship with our christian Companions. A Desire after christian Fellowship natively flows from these very Principles which make a wise Man love and esteem his Friend: namely, to attain the real, and valuable Ends of Society; and with this view, virtuous Intimates ought to enter into the closest Engagements one with another;—to take all Opportunities which Conveniency can allow, for conversing one with another, and to devote their leisure Hours, to the amiable Exercise of christian Fellowship with each other. I therefore propose it, as one of the most effectual and excellent Methods for improving the social Temper and Character; “That such christian
“ Friends should form themselves into a regular Society, having fixed and stated Times,
“ and Places of Meeting; for the more effectual
“ attaining, or communicating the useful
“ Purposes of Friendship.

While I propose this Method, I am sensible, that a great many Persons are not satisfied of the Reasonableness of religious Associations, or Fellowship Meetings, or Society Meetings, as
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they are sometimes called. Many Objections are made against this Method, by Persons of all Characters. Some question, whether we have any Warrant from Scripture for such Societies? Some object a great many Evils which have sprung or may arise from the Abuse, or Mismanagement of them. Some are determined against such Meetings, because the Church of *Scotland* (in that Time, which some think her purest) has declared against them; and even those People who otherwise approve of such Meetings, complain that many Rules would be requisite to prevent the many Evils, which human Imperfection readily produces in them.

I shall therefore with all Humility essay, I. To show, that we have a real Warrant for such Societies, both from Scripture, and the Reasonableness of the Thing. II. I shall endeavour to obviate such Objections, as I have heard made against them. III. I shall offer some Regulations, for preventing the Evils or Inconveniencies complained of, and for the more effectually obtaining the valuable Purposes of such religious Engagements.

I. I am to show, That the Scriptures, and the Reasonableness of the Thing, give a real and encouraging Warrant for such social Engagements, as those we now speak of; and to this Purpose let us observe,

First, These many Passages of Scripture, which by representing Christians, as standing in the dearest, and most intimate Relations to each other, do point out the Obligation they lie under to maintain the most intimate Fellowship and Correspondence with each other; which
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their respective Circumstances, and Situation can admit of. Thus they are represented as *Fellow Citizens*, *Eph. ii. 19.* who have the same Privileges, and the same Interests: As *Fellow Soldiers*, *Phil. ii. 25.* who have the same Enemies, and Warfare: As *Fellow Servants*, *Rev. vi. 11.* who have one Master, one Task, one Reward: As Children of the same Father, and Heirs of the same Inheritance, *Rom. viii. 17.* And therefore, as Brethren, as *Members* of the same Body, and every one *Members* one of another, *Rom. xii. 5.* and thus standing in the dearest, and most indissoluble Relation that can be represented.—If then 'tis natural for Fellow Citizens, when in a foreign Country, to seek out each other;—if People of the same Dialect and Manners readily join in Society with one another;—if the Servants of the same Master claim a sort of Relation to each other;—if the Children of the same Father look on themselves as having joint Interests, and as separate from others;—if these Relations engage them to intimate Associations; how much more should Christians be engaged to the most close Correspondence, and the most familiar Interchange with one another? Are they not Fellow Citizens with the Saints, tho' in a strange Land? Are they not Disciples of the same Lord, and Servants of the same sovereign Master? Are they not exposed to the same Enemies, to the same, or at least, to like Difficulties, Dangers, and Distresses? Have they not one Interest and Hope? Is not then a stricter Union, a more immediate Intimacy, and a closer Degree of Correspondence, necessary, for

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the mutual Support and Succour of Christians, in Matters of infinite Importance, than what is requisite for the little and low Concerns of human Life? Every Body allows it to be a wise and reasonable Thing, that People of the same Profession, who are engaged together in Business or Trade, should form themselves into Clubs or Societies; in order to inform each other of whatever may be for their Interests: To consult and advise together, for rectifying what may be amiss, or for improving their joint Benefit. Is it not a more reasonable and wise Thing, that Christians, who are united by such intimate Relations, whose Interests and Dangers are so much the same, should gather together in social Meetings, in order to instruct, to admonish, to comfort, to encourage each other; in one Word, to consult together, and jointly to engage in such Exercises, as may promote their common Interests, and may tend to the immediate Benefit of every particular? Tho' I do not say, that we cannot discharge the Obligations, which the Relations mentioned lay us under to each other, without such Engagements as these proposed; yet I think I may at least assert, that such Engagements are the most proper, the most direct, and most effectual Methods for this End. But this Consideration will appear in a stronger Light, by observing,

Secondly, The many Passages of Scripture which expressly recommend religious Fellowship to us; and in order to that, social Engagements one with another. Such is the Injunction of the wise Man, *Ecc. iv. 9, 12. Two are better than one, because they have a good Reward for their*

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their Labour; for if they fall, the one will lift up his Fellow; but wo to him that is alone when he falleth, for he hath not another to help him up again. If two lie together, then they have Heat, but how can one be warm alone? And if one prevail against him, two shall withstand him. A threefold Cord is not easily broken. But what is more to our Purpose, we find such social Engagements expressly recommended, with a View to these very Ends and Purposes, which are proposed by Society Meetings. As 1st. For increasing our Knowledge of the Ways of God: Thus the Apostle commands, *Col. iii. 16. Let the Word of Christ dwell in you richly, in all Wisdom, teaching and admonishing in Psalms and Hymns, and spiritual Songs.* 2^{dly}, For the more effectual Exercise of christian Sympathy with one another. In such Societies as are proposed, we can open our Breasts, and tell our Sorrows, our Weaknesses, and Grievs, to our christian Friends, (at least with more Freedom than to any others) and may hope to find in them that friendly Disposition required, *Rom. xv. 1, 2. We then that are strong ought to bear the Infirmities of the weak, and not to please ourselves, but let every one of us please his Neighbour, for his Good to Edification.* Or that social Temper commanded, *Gal. vi. 2. Bear ye one another's Burdens, and so fulfil the Law of Christ.* While we have the Opportunity of fulfilling the Command, *Isai. v. 16. Confess your Faults one to another, and pray for one another that ye may be healed.* 3^{dly}, Such Society is further intended, for Christians encouraging one another in the Ways of Godliness, and so

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One of the most effectual Methods for fulfilling the Apostolick Precept, *Heb. x. 24, 25. Let us consider one another, to provoke unto Love, and to good Works. Not forsaking the assembling of ourselves together, as the Manner of some is, but exhorting one another, and so much the more as ye see the Day approaching.* 4thly, Another End of Fellowship Meetings, is, that of our communicating our Gifts and Graces, to each others Edification: Agreeable to the Command of the Apostle, *1 Pet. iv. 10. As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God.* 5thly, Such religious Affociations give the best Opportunities for Christians to act the Part of kind Monitors each to other; and thus to fulfil the important Precepts, *1 Thess. v. 11. Now we exhort you, Brethren, warn them which are unruly, comfort the feeble-minded, support the weak.* And *Heb. iii. 13. Exhort one another daily, while it is called to Day, lest any of you be hardened, thro' the Deceitfulness of Sin.* 6thly, The last, and indeed one of the most valuable Purposes of Fellowship Meetings I name, is that of our joining together in Prayer, Praises, and other spiritual Exercises. To this we have the most powerful and engaging Encouragement, from the Words of the blessed Redeemer, *Matth. xviii. 19, 20. Again I say unto you, if two of you shall agree upon Earth, as touching any Thing they shall ask, it shall be done for them of my Father who is in Heaven. For where two or three are met together in my Name, there I am in the midst of them.*—To sum up this Argument, These Duties

ties which the Scriptures require of Christians, to each other, seem immediately founded on the Relations subsisting betwixt them. And both these lay them under the strongest Obligations, to take the most proper and effectual Methods, in order to discharge these Duties, as far as Circumstances or Opportunities will admit. And it appears plain, that without such intimate social Engagements as these proposed, the above-named Duties cannot be effectually discharged; but on the other Hand, it seems self-evident that Society Meetings, (when under proper Regulations) have the most immediate Tendency to the noble Purposes which have been mentioned; and therefore tho' we do not conclude, that such Societies are of positive divine Institution, yet we may at least infer, that they have such Warrant from Scripture, as loudly calls every active Christian to be engaged in them. As a further Confirmation of this, let us observe,

Thirdly, The encouraging Testimony, which God in the Scriptures gives to such Societies: To this Purpose, I shall mention no other than that remarkable Passage, *Mal. iii. 16, 17. Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a Book of Remembrance was written before him for them that feared the Lord, and thought upon his Name. And they shall be mine, saith the Lord of Hosts, in that Day when I make up my Jewels, and I will spare them as a Man spareth his Son that serveth him.* This Text appears to be in the most express Manner, encouraging to such religious Societies

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ties as I propose; and I cannot understand it in any other Sense, than as pointing out the Exercise of the devout *Jews*: While the most of that People were saying; *'tis vain to serve God*, v. 14. and called *the proud happy*; yea *they that work Wickedness were set up*:—when Religion was openly despised, and Vice avowedly encouraged: Then those who feared the Lord, who served him, and thought upon his Name, fought each other out, they often met, they often conversed together: They consulted how they might escape the Pollutions of the World; how they might support and establish one another against the prevailing Vices of that Age; and that they might encourage each other in the Ways of Righteousness. In this View the Text gives us a Scripture Pattern for the Societies proposed. And this leads me to observe,

Fourthly, That both the *Old and New Testaments* give us many Examples of such religious Societies, as seem a very strong Warrant for Fellowship Meetings. I shall name but a few.—Under the *Old Testament*, we find *Job* and his three Friends meeting, to enquire why the Lord contended with him, and joining together in Prayer and Sacrifices.—The Example of the *Psalmist* appears yet more expressly to our Purpose; he tells us, *Psal. xvi. 2. That he delighted in the Saints*. He tells us, *Psal. lv. 13, 14. That he chose such as he thought feared God, as his Equals, his Guides and Companions, and took sweet Counsel together with them*. And *Psal. lxvi. 16. He cheerfully communicates to such what spiritual Blessings God had bestowed on him*.

him. *Come here* (says he) *all ye that fear God,*
and I will declare what he hath done for my Soul.
 Do not these Texts, compared together, shew
 that the *Psalmist* engaged himself in such religi-
 ous Correspondence with those that feared God,
 as is proposed by Society Meetings?—If so,
 then he gives us such an Instance of religious
 Fellowship, as warrants Christians to engage in
 such Societies.—To the same Purpose I may
 cite the Examples of *Esther* and her Virgins,
Esther iv. 16. of the devout *Jews* at the Streams
 of *Babel*, *Psal.* cxxxvii. 1, &c. and that of *Dan-*
iel and his Companions, *Dan.* ii. 17, 18. But
 I rather proceed to observe, That the *New Te-*
stament affords many encouraging Examples to
 this Duty: Such is that infallible one of our
 blessed Lord and Master, in his retired Com-
 merce with his Disciples, as recorded by all the
Evangelists. This we find was a Copy given
 to his Disciples, which they accordingly imita-
 ted, as appears from *Luke* xxiv. 1, 33. *John* xx.
 19, 26, &c. and thus give Examples to us.
 Such is the Society mentioned, *Acts* i. 14. who
all continued with one Accord, in Prayer and Sup-
plication, with the Women, and Mary the Mo-
ther of Jesus, and his Brethren. *Acts* xii. 12.
 we find, that in the *House* of *Mary the Mother*
of John, many were gathered together praying.
 Such another Society appears in the *House* of
Cornelius (*Acts* x. 27.) obtaining signal Favour
 from God. And *Acts* xvi. 13. we hear of a
 Society accustomed to meet for Prayer by a Ri-
 ver Side.—But, without multiplying Scripture-
 Texts or Examples, I shall conclude all I have
 said concerning Scripture Warrant for Society
 Meetings,

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Meetings, by observing, That the great Purpose of such is spiritual Conference and Prayer ; and therefore every Scripture, recommending these Duties, may justly be considered as favouring, yea warranting such social Engagements as these we plead for ; especially considering,

Fifthly, That such religious Association is, in itself, a reasonable and wise Method for attaining or communicating the real and solid Benefits of Friendship. What has been said concerning the Relations in which Christians stand one to another, seems not only to prove, that such Societies are reasonable, but even that they are requisite. All that remains then, is for the Encouragement of Christians, to point out some of these Advantages which are to be attained by such Fellowship, when duly regulated. And, *1st*, Such a Method of Correspondence is of great Use for communicating and receiving Knowledge. What we hear in Conversation with others, is generally (I may say always) better understood, and more effectually retained than what we read by ourselves, or even hear in Sermons. The Reason of this is obvious, *viz.* That what passes in Conversation falls more immediately and more intimately under our Consideration. While we hear the Opinions of others on the Subject, we have at the same Time the Opportunity of reasoning on it, judging of it, and expressing our own Sentiments of it ; by which Means, the Evidence of Truth appears in a clearer Light ; our Ideas of it are more distinct, and the Impression made on the Mind by it, is, at once, more lively and more lasting. What Improvement then may be expected in Knowledge,

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Knowledge, when every Member brings along with him what he has come to know in reading, hearing, meditating, or in the Course of Experience or Providence, and makes these the Subject of his Conversation with his Christian Intimates? By this Means, *2dly*, The Mind comes to be more deeply affected, and more influenced by sacred Things: While we talk of these Things with one another, a Sense of them grows upon the Heart; they appear in their true Light and real Importance. This is an Advantage of unspeakable Importance, as it has the strongest Tendency, *3dly*, To engage our Affections to heavenly Objects and Attainments, and to alienate them from Vanities; the more we learn of the Evil of Sin, the more will we grieve for it, and hate it; the more we know of our exalted Saviour, the more will we adore and love him, and with the more Ardour will we seek after him; the more we know of the Excellency of the divine Precepts, our Indignation at Sin will be quickened, and our Desires after universal Holiness will become more ardent; and the more we know of the blessed Fruits of Righteousness, our Fervour and Activity will encrease in Proportion. And thus, *4thly*, Such Fellowship proves an excellent Mean for encouraging a Christian in his Course, for comforting him when under Discouragements, and for reviving when ready to faint by the Way. Many Times does the devout, tho' discouraged Soul, find the Truth of the Scripture Proverb, *Prov. xxviii. 17. As Iron sharpeneth Iron, so a Man sharpeneth the Countenance of his Friend.* Oft has the Christian, when ready

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to sink with Heaviness, complaining of his cold Heart, and staggering Faith, found a lively Feeling of divine Truths, a glowing Love, and transporting Hope, arising from such Fellowship; and that Grace, which, without spiritual Correspondence, is ready to die, is oft by such Society quickened and encreased, as live Coals, which, when scattered, soon extinguish, but, when kept together, burn with a brighter Flame. Such Companions, like Labourers engaged in one Task, or Fellow-Travellers on the same Road, do, by such Fellowship, cheer each other to their Work; they stir up the Grace that is in them; they put one another in Remembrance of their Obligations, their Duty, their Danger, and their glorious Prospect, while, by mutual Sympathy, Counsel and Prayer, they prove Means of procuring for each other Direction, Comfort and Aid. 5thly, Such Intimacies give the best Opportunities for mutual Admonitions, for their common Security, against the many Hazards they run, of swerving from Duty, thro' the Influence of the World, and the Craft of the wicked One, an Advantage which every one who knows the Depravity of his own Mind will highly value. To all these Advantages let me add, 6thly, The peculiar Benefits which are to be obtained in the Exercise of Prayer. There is not only a peculiar Beauty in social Religion, but the Scriptures and Experience assure us, that peculiar Blessings are to be obtained in the Exercise of it: When two or three are met together, in the Name of the Lord Jesus, and united to one another in Love, do with one Heart agree in putting up their

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their Prayers to their Father in Heaven, who can tell the blessed Efficacy of such an Exercise? The Benefit is not confined to themselves; the Congregation, the Country Side, the Nation itself to which they pertain, oft reap the Advantage, and obtain the Blessing from the Hearer of Prayer. Had but five righteous Persons been found in the wicked City of *Sodom*, &c. their Ruin had been prevented. The Prayers of *Mordecai* and the devout *Jews* prevailed to disappoint the most dangerous Scheme that ever was formed against that People. *Daniel* and his Companions obtained the Revelation of the King's Dream, and saved both themselves and the wise Men of *Babylon* from impending Destruction. The religious Society assembled in the House of *Mary*, and praying for *Peter*, obtained their Request for the Deliverance of the Apostle, while yet they were putting it up. In a Word, we may say of the Prayer of Faith, *Heb. xi. 33.* That thro' it the Saints received Promises. And indeed the Experience of all that ever observed God's Appearances for his Church and People in any Age, confirm the Scripture Testimony on this Head, and concur in assuring us, that where God is pleased to pour out a Spirit of Prayer, it is a never-failing Sign of his being about to bestow the most distinguishing Blessings of his gracious Providence.

On the Whole, I presume it appears evident, that the Scriptures, and the Reasonableness of the Thing itself, give us a real and encouraging Warrant for such social Engagements as these we propose. That we ought therefore to regard

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regard Society Meetings, as a wise and excellent Method, which, by its Concurrence with that strong Turn our Minds have to Society, has a noble Influence in securing us against the fatal Evils we are exposed to, by Correspondence with Persons of vicious Principles, or immoral Practices; and, at the same Time, has an immediate Tendency to procure for us that Satisfaction, that Improvement, and all these Advantages which are the ultimate Ends of the social Temper. And I cannot but think, that the Considerations mentioned would engage every serious Christian to seek out, and join himself to such Societies, was it not that they apprehend, that such Meetings have been, or may be attended with bad Consequences, or that they think some other Objections relevant to determine them to decline such Fellowship. I therefore proceed to the *second* Thing I proposed,

II. To enquire into these Objections which have been made against Fellowship Meetings, and endeavour to obviate them.

The following are the principal, if not the only Objections I have had Occasion to hear made against this Way.

First, That, in many Instances, their best Purposes have been perverted; that, by Mismanagements, they have proven Seminaries of Error, Division, Contention and Schism, which, not confined to the Society, has often weakned the Hands of Gospel Ministers, and has even embroiled the Country Side, yea, the Church itself.—In answering this, it must be owned, that sometimes the Evils complain'd of have happened.

happened. But we must observe, 1st, That it is allowed that these Evils do not flow from religious Societies as such, but only thro' Mismanagement: So that if any Regulations can be proposed, by which such Abuse may be prevented, the Objection must fall of Course (and how far this is obtained, by the Rules offered in the Sequel of this Discourse, the Reader will judge). But, 2^{dly}, It appears, that such religious Associations are excellent Methods, warranted by Scripture, and tending to procure the most noble Advantages for Christians duly exercised in them; and, to assert that such are to be neglected by ourselves, or discouraged in others, because of possible Mismanagements or Abuses, must be very absurd. 'Tis certain the Pulpit itself has been abused and prostituted to the worst of Purposes; too oft it has ceased from being an Oracle of God, and has become an Incentive to Murders, Rebellions, Massacres, and what not? We still see it perverted in some Instances, to spread Errors, Schisms, Contention and Division among Christians. But would any Man that professes Religion, say, That therefore Preaching should be altogether suppressed? No surely! we would readily propose, that where the Pulpit is thus abused, such Preachers ought to be restrained, and the whole Order laid under proper Regulations; and undoubtedly the same Reasoning should take Place here, or, if it is not admitted, the Argument will carry us to the most unreasonable Extravagancies. If this be a conclusive Argument, That Societies, meeting for Prayer and spiritual Conference, have been mismanaged, and therefore ought to be deserted
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and suppressed; it will equally hold as a good Argument, Some Societies of private Men have hatched Treason; and therefore no private Men should, at any Time, meet together; or, There is no sacred Ordinance, nor civil Institution, which has not actually been, or at least may be abused; and therefore the whole of both these should be for ever suppressed. And thus if the Objection be of any Force, it concludes as strongly against almost all Engagements in Society, as against the religious Institution we plead for.

Secondly, There is another Objection much urged against Society Meetings; *namely*, That the Church of Scotland have, by their *Directory for secret and private Worship*, which is ratified by their Act, *August 24th, 1647. Sess. 19. Sect. 7.* declared such Meetings intolerable. Their Words are these, “ Whatever
“ have been the Effects and Fruits of Meetings
“ of Persons of divers Families, in the Times
“ of Corruption and Trouble (in which Cases
“ many Things are commendable, which otherwise are not tolerable) yet when God
“ hath blessed us with Peace and Purity of the
“ Gospel, such Meetings of Persons of divers
“ Families are to be disapproved, as tending to
“ the Hindrance of the religious Exercise of
“ each Family by itself, to the Prejudice of the
“ publick Ministry, to the renting of the Families of particular Congregations, and (in
“ Process of Time) of the whole Kirk, besides
“ many Offences which may come thereby,
“ to the hardening of the Hearts of carnal
“ Men, and Grief of the Godly.” — What-
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ever Regard I have for that Body of Men who constituted that Assembly; yet I must take the Liberty to observe, *1st*, That it is our Happiness, that that Act, *Aff. 1638. December 17th. Sess. 23, 24.* is not now in Force; by it they ordain, "That from henceforth, no Sort of Person of whatsoever Quality or Degree, be permitted to speak or write against the said Confession, (that is the *National Covenant*), this Assembly, or any Act of this Assembly, and that under the Pain of incurring the Censures of this Kirk." It may be reasonably thought that a Body of Men so jealous of their Credit, and so apprehensive of the Censures which might be made on their Conduct, as to pass such an Act as this, (so tyrannical, and laying such a heavy Restraint on the Freedom of Conversation among Persons of whatever Quality or Degree) would of Course, and from the same Motives prohibit all such Meetings as might at any Time examine or complain of their Proceedings. Not that I think it allowable for Society Meetings to canvass or censure the Proceedings of Assemblies: (The contrary will appear in its proper Place.) But I dare say every thinking Person will agree with the Rev. Mr. Currie in his *Essay on Separation*, in pronouncing both the above cited Acts to be unreasonable, unwarrantable, and tyrannical.—But the Assembly seems to give some plausible Reasons for prohibiting such Meetings. Let us then, *2dly*, See of what Force they are. *1st*, The Assembly speaks of them as allowable, yea commendable in Times of Trouble and Corruption, but not tolerable while we enjoy Peace and Purity of the

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Gospel. Strange! That it is our Duty to join in Conference and Prayer when in Danger or Trouble, and yet intolerable when enjoying Peace, &c. In Times of Corruption and Trouble, no doubt Christians will be more frequent and fervent in these Exercises, but why must they be laid aside in all other Events?—No doubt lest they presume to censure People, who would be thought infallible. But further, is there any Time when Christians are not in Danger of Corruption; thro' the Influence of Persons of bad Principles and Morals? If therefore such Meetings be Preservatives against this Danger, are they not always commendable?—*2dly*, The Assembly seems to insinuate, that all the Purposes of such religious Meetings may be obtained in the Exercise of Family Religion: And that therefore the Meetings of Persons of diverse Families is to be discouraged, as tending to the Hinderance of the religious Exercise of each Family by itself.—I am aware, that this Consideration of Family Religion would probably be objected against all I have said, about the Expediency or Necessity of a religious Correspondence among Christians. I have referred giving any Answer to it until now; when I am to observe, *1st*, That tho' Family Religion is at once lovely; useful, and indeed necessary, yet that intimate religious Correspondence proposed by Fellowship Meetings, and the Benefits to be obtained by such, do appear to be seldom if ever attainable by the Exercise of Family Religion alone. How rarely will we find a Family of which all or even the greater Part, are either qualified or disposed for religious Conversation?

How

How oft is a sincere and active Christian classed in a Family, whose other Members are absolutely averse to religious Exercises? And would it not be exceeding hard to shut such an one up from religious Intimacies? But 2^{dly}, Let us even suppose a whole Family disposed to religious Correspondence with one another, yet I see no Reason why such Correspondence should be confin'd to the Family; on the contrary, if Christians are commanded to make their Light shine before Men, and as every Man has received the Gift, even so to minister the same one to another, &c. it seems highly reasonable, and even the Duty of the Members of a well disposed Family, to enter into Fellowship Meetings with neighbouring Christians, in order to attain these valuable Purposes. But perhaps it will be still objected in Terms of the Act, that such Meetings tend to the Hinderance of the religious Exercise of each Family by itself. I must therefore add, 3^{dly}, That this Reason against Society Meetings seems to be the most singular of any I have ever heard suggested. With the same Reason we may object against every Duty of Religion, whether publick or private, because that at some times they may come to interfere, and so prove a *Hinderance* to one another. For the *Hinderance* alledged to be given by Fellowship Meetings to Family Religion, cannot be understood any other Way, than by the one interfering with the other, because in all other Views, the religious Exercises in which we join with neighbouring Christians, render us at once better qualified for Family Religion, and more disposed to it.—The other Reasons mentioned in this

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Act against Fellowship Meetings, have been already taken Notice of in the Answer to the first Objection. And I presume that every Reader will allow, that this Act so tyrannical in itself, and supported by such weak or extravagant Reasons, ought to have no Influence to restrain from Engagements so reasonable as these we propose.

Thirdly, There is yet another Objection which it will be expected I should take Notice of, tho' mostly urged by Persons from whom no Encouragement to religious Societies of any kind can be expected. It is this, That such Meetings tend to divert People, whose Bread depends on their daily Labour, from attending their civil Callings. For my part, I should be as loath as any Body, to advise or encourage People to any Thing that should prevent their proper Labours, or keep them from an honest Industry for earning their Food. But sure no Body can think that a few Hours once a Week, or perhaps but once a Fortnight, can give any considerable Hinderance, or prove a real Prejudice. On the contrary, it would seem that such religious Interviews should rather be a Furtherance, because the more lively a Christian is in the Frame of his own Mind, the more alert will he be in every other Exercise: The more he is established in the Principles of Christianity, the more conscientious and diligent will he be, *doing with all his Might, what his Hand findeth to do*. He will labour more chearsfully, and also more successfully. So that if Conscience and Diligence are valuable Qualities in a Work-man, the religious Engagements I recommend, must be reckoned

reckoned valuable Means for improving these.—
The severest Task-master will not grudge the meanest Slave some Hours for Relaxation, and the closest Application must allow some time for this Purpose; but Relaxation does not consist in the Body or Mind's ceasing from Action, but in changing the Direction of their Aims and Exercises. I would then ask the most zealous Promoter of Industry, whether of the two he would most approve of? Whether the devout, conscientious, and laborious Work-man, who devotes his leisure Hours to Conference and Prayer with his Friends of the same Character? Or that Man who associates himself with vain, light or profligate Persons, wastes his Gain in Ale-houses, and his leisure Time in Folly or Crimes? If the first of these be his Choice, there can be no Room for this Objection.

It appears I think evidently from what has been said, That Fellowship Meetings have a real and encouraging Warrant, both from Scripture, and the Reasonableness of the Thing; and that no relevant Objection lies against them, if so be they come under due Regulations. This leads me,

III. To offer some Regulations, for preventing the Inconveniencies and Evils complain'd of, and for the more effectual obtaining the valuable Purposes of religious Fellowship.

Attempts have been made this Way already, by very good Hands, but 'tis a Pity, they confine themselves to general Observations and Rules, which most of People mind but as generals, and therefore readily indulge themselves in Exceptions. It seems therefore necessary to condescend

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descend in the most particular Manner, on the peculiar Causes of the Evils complain'd of, and on the proper Way to prevent these, and of obtaining the Benefits in View. For this End, I shall, *1st*, Enquire into the Causes of the Evils complain'd of; and shall endeavour to keep them in View, while, *2^{dly}*, I offer the Rules which seem proper for remedying those Evils, and for procuring the Benefits, for which Society was ultimately intended.

First, The Abuses which have so often crept into Society Meetings, and the Mischiefs which flow from these, have for the most Part, if not altogether, proceeded from one or other of the following Causes. Either,

1. From the Characters and Dispositions of the Members. These often prove incompatible with the Union and Interests of Societies, especially religious Ones. Should we suppose a Parcel of Hypocrites, who have nothing of Religion but a Name and Profession, yet forming themselves into a Society Meeting, and carrying on the Cheat on themselves, their Fellows, and the World; the best we could expect from such would be but Noise and Affectation. The Fruits of such Meetings must be to rivet one another in their foolish Prejudices; and to improve each other in a Shew of Religion, whilst they remain Strangers to its Reality. To learn Opinionativeness in Room of Steadiness, false Zeal instead of true Ardour for God, Enthusiasm in Place of divine Influences, Haughtiness for Humility, Security instead of Faith, and Formality in Place of real Godliness. Where these prevail, there, all that is complain'd of

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or fear'd from Fellowship Meetings, does native-ly arise. Men do not look for Grapes from Thistles, nor for Figs from Thorns; and we may sooner expect that Persons who are Strangers to the Profession, as well as to the Reality of Religion, should attain the Ends of Society Meetings, than those we speak of. But without confining the Supposition to Societies entirely form'd of empty Professors, we may observe, That wherever such Persons have Access and Influence, the like Evils appear, tho' perhaps in a lower Degree. If there is but one Member of a Society who has not the important Ends of christian Fellowship in view; who wants no more by his Membership but to gain a Name and Character, without being at Pains to deserve it, such a Man readily is, or will soon become proud, opinionative, censorious, assuming, &c. and while his Profession blinds weak and diffident Christians, he many Times engages them to follow him in his Extravagancies and Follies; while he diverts the Society from their proper Purposes, he leads them to Courses quite opposite.—These Considerations ought to engage us to the utmost Caution in chusing our Companions, and admitting Members into our Societies, and for these Reasons I have insisted the more on them. But what we ought to consider more attentively is, That even where Persons who are really exercised in Godliness are associated together; and where we might hope for the happiest Effects, yet even there the Skill of Satan, and the Deceitfulness of our own Hearts, defeat our Hopes and bring on a sad Reverse of them. Oft does
that

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that Enemy of our Souls (tho' we are not ignorant of his Devices) take Advantage of our Weakness; while he finds too much Matter in our corrupt Minds to work on, by which he ruins Society.—As by exciting the Pride of our first Parents in Paradise, he found the Way to ruin human Society even in its Birth, so by that same Art he often prevails to destroy that Unity, which is essential to christian Fellowship. When a Member of such Society comes to think more highly of himself than he ought to think, when he becomes conceited of his own Gifts, and proud of his Attainments or other Peculiarities, he natively falls into all that Train of Evils which undo Society. Fond of himself he becomes insensible to the Excellencies of his Companions, or even begrudges them.—He grows blind to his own Imperfections and Errors, but a ready Discerner of the Failings or Faults of his Neighbours. This makes him despise every Body whose Graces and Gifts he thinks short of his own; and at the same Time, makes him judge thus of every one he converses with. Such Sentiments soon render him incapable of the social Virtues, but under the fatal Influence of these Dispositions which are opposite to Friendship. He becomes haughty, arrogant, assuming, every Thing must be done by his Direction, nothing is to be approved if he is not satisfied, nor any Thing agreed to if it be not his Opinion.—In a Word, his Will must be the Law of the Society, he grows stiff and positive, and if he is not humoured, he becomes sullen, cross, fretful, hot, yea passionate. We may easily conceive, it will be extremely difficult for
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his Companions to brook such a Temper. Few People are possessed of such Degrees of Meekness and Patience, as would be requisite to bear with such an One, however useful otherwise. Admonition would be lost on a Person of this Character, so that wherever this Temper is indulged, the Happiness of that Society necessarily falls; mutual Affection, Confidence, Good-will and Sympathy soon cease, while Jealousy, Discord, Ill-will, Resentment, Malice, Wrath, &c. brood on each other, until such Societies, from being Seats of Love and Union, become Scenes of Contention and Seminaries of Discord; and the Evils begun in private Societies oft come to spread from one to another, until the Community is embroiled by it.

What a watchful Guard then should every Member of Society in general, particularly such as profess religious Fellowship, keep over their own Hearts, lest at any Time they become high-minded, and thus fall into the Snare of the Devil? With what Care should every Christian watch over the Motions of his own Breast; lest that cunning Enemy steal in upon the unguarded Minds? Do we find our Tempers becoming warm, do we become stiff in our peculiar Opinions, are we fretted by Contradiction, do we find a Coldness in our Affections to such as differ from us, feel we a Pleasure in observing and publishing the Faults of our Neighbours? By each of these our Pride is demonstrated: These Dispositions render us unfit, yea dangerous Members of any and of every Society: They naturally tend to break the Peace of Families, Congregations, Presbyteries, and every social

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Engagement whether publick or private, sacred or civil, as well as these we now speak of.

Secondly, Another Cause producing the Evils complain'd of from religious Societies, is Mismanagements in their Meetings with each other. 'Tis indeed no more practicable to condescend on all the Errors such Meetings may fall into, than it is to describe all the Mistakes we may fall into in the Course of Life. I shall name but the following, as what appear both more common and more fatal to these Societies. *1st*, The indulging of idle and trivial Conversation.—This, tho' innocent in itself, yet becomes really criminal, while it prevents more useful Exercises, oft cuts them out altogether, and readily introduces a more fatal tho' a more specious Abuse, *viz.* *2dly*, Foolish and unprofitable Questions and Disputes, even on Scripture Subjects, the Solution of which can be given by no Mortal, nor would it profit us tho' obtained. This Abuse natively leads, *3dly*, To a daring and over-curious Prying into the Mysteries of Revelation; they would be wise above what is written, but they darken Knowledge by Words without Wisdom; they turn aside into vain Janglings, desiring to be Teachers of the Law, yet neither understanding what they say, nor whereof they affirm. Thus they become heady and notional, and their Meetings prove a Source of Error and Heresy. This Humour is always connected with, *4thly*, An insatiable Itch to meddle in the Controversies of the Day. They readily decide and determine in all Questions, even in these Matters in which Ministers and Christians, the most distinguish'd for Learning and

and Grace both now and in all Ages have differed : or differing in Opinion each with other, they come [to split, and prove Seminaries of Schism in a Country-side. This natively brings them, 5thly, To criticise on the Conduct of Ministers, and others with whom they have nothing to do : A Practice which soothes their Vanity, while it nourishes their Pride, and introduces Self-conceit, Presumption, Contempt of Ordinances, Disregard to Ministers, &c. &c.

These Mismanagements appear the more dangerous when we observe, how intimately they are connected one with another. They creep into Societies, they gain Strength quickly, tho' almost imperceptibly, and oft remain undiscovered until they are no more to be corrected : Our only Security therefore against these, is to keep at the utmost Distance from the very least of them.

To these above named Causes of the Complaints made against Society Meetings, I might add, That Members by Want of Tenderness to each other in civil Life, or by Indiscretion in their Behaviour toward those that are Strangers to their Profession and Fellowship, have oft injured Society, have broke their Unity, and made them and their Members fall into Contempt. But these and others I will probably have occasion to point out in the Regulations intended.

Perhaps some People will think, that what I have said concerning the Characters of Members of Society Meetings, and the Dangers of mismanaging these, is a stronger Argument against such Fellowship than all I have advanced in their Favour. Before I leave the Subject I shall

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therefore observe, That these Evils are no other than what almost all Societies in the World are exposed to, at least, we cannot conceive any two or three Persons conferring together about religious Things, but we must perceive the same Evils as threatening their Correspondence, as Society Meetings are exposed to. I shall therefore in the Regulations proposed, endeavour to lay down such Rules as may not only direct in the religious Engagements proposed, but may be of Use to qualify and dispose us to act a proper Part in every social Engagement in Life. I therefore proceed,

Secondly, To offer some Rules which seem proper for remedying the Evils complain'd of, and for procuring the Benefits for which Society was ultimately intended. To this Purpose, I shall *1st*, Offer some Rules relating to the Temper and Character, which Members of religious Societies ought to study themselves, and by which they ought to chuse their Companions. *2dly*, I shall offer some Rules relating to the proper Exercise of religious Societies in their Meetings together. *3dly*, I shall offer some Directions relating to their Conduct toward each other in civil Life. And, *4thly*, I shall mention some of these Obligations which relate to their Behaviour towards those that are without, and are Strangers to their Profession and Fellowship.

First, I am to offer some Rules by which Members of religious Societies ought to form themselves, and by which they ought to chuse their Companions.—In general, every Thing that constitutes the christian Life, every Grace,
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every Disposition, and every Duty required of the Disciples of Jesus, must be our own Study, and the great Qualification which recommends our Friends to us. An habitual Sense of divine Truths, spiritual Affections, with a Heart exercised in Faith and Godliness, are the Things which constitute the new Creature, make us Fellow Citizens with the Saints, and of the Household of God; and are therefore Things which at once qualify and dispose us to maintain Communion with Saints on Earth. Christianity does indeed form a valuable and worthy Member of Society in general, and is indispensably necessary to a Member of a religious Society. I am not to enter into a Detail of christian Virtues: I shall confine myself to mention the following christian Excellencies, which are more peculiarly requisite in order to religious Fellowship; and which tho' seldom the Attainment, yet are always the Endeavour of every worthy Member, and one great End of religious Intimacies.

I. Such ought to make the Knowledge of themselves, and of the Scriptures their constant Aim. To know ourselves, is an Attainment of the greatest Importance in it self, as well as a first rate Accomplishment to qualify us for Society. To get the better of Self-conceit and Presumption, to attain a just Sense of the Evil of our Ways, the Depravity of our Natures, the Deceitfulness of our Hearts, the Weakness of our Frame, and the Danger we are by all these exposed to, will give the Soul a noble Relish for Gospel Truths, and makes the Scriptures

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Scriptures prove a delightful Study; the more such an one knows of the Truths of God, the more he delights in the sacred Theme, and the more he studies it, like the *Psalmist*, *he communes with his own Heart*; like the noble *Bereans*, *Acts xvii. 11. He searches the Scriptures daily*, for he knows, *that in them we have eternal Life, for they testify of Christ*, *John v. 39.* By such a Disposition and Exercise, a Christian will be furnished with an inexhaustible Fund of the most useful Materials for spiritual Conference, and the Edification of his religious Companions.

2. Such Knowledge is natively attended with the highest Esteem of our God and Saviour, the most fervent Desires after his Image and Favour, and a high Delight in every Thing that relates to him. And what a noble Qualification is such a Disposition of Mind, for a Member of a Fellowship Meeting! This often makes his Tongue as the Pen of a ready Writer, inditing Things concerning the King, and while his own Soul glows with the sacred Ardour, he often like a live Coal kindles the heavenly Flame in his devout Companions.

3. These Attainments lead a Soul to entertain the great Message of the Gospel. A Soul sensible of the glorious Excellencies of our Lord, will be engaged to an habitual Application to him, that out of his Fulness they may receive and Grace for Grace. The blessed Effects of this Exercise which a Christian's daily Experience can record, qualify him happily for the Society of sincere Christians. 'Tis a peculiar Happiness to a Pilgrim to find a Companion who

who knows the Way they are to travel. And it must be a peculiar Happiness to one travelling towards Zion, to find one who knows the Way thro' *Baca's Vale*, and the Method of procuring such Refreshment there, as may enable them to go from Strength to Strength until they arrive before God.

4. To the Knowledge and Love of sacred Things, a worthy Member must add an undissembled Love, a hearty Good-will and brotherly Affection to our Friends and Brethren, and such a Love to Mankind in general as will engage him to seek the Good of all around him. Christianity is properly the Religion of Love: Love is its Author, for *God is Love*; Love is its Nature and Essence, for *he that dwelleth in Love dwelleth in God, and God in him*, 1 *John* iv. 16. Love is its great Precept, for our Lord says, *This is my Commandment, that ye love another as I have loved you*. And how necessary an Excellency is this to Society? 'Tis this which lays the Foundation of Unity and Harmony among Brethren. 'Tis this which disposes to Charity, Forgiveness, Forbearance, Bowels of Compassion, and true Sympathy towards our Brethren. 'Tis this makes us take Part in all the Cares, Fears, Grievs or Joys of our Friends. 'Tis this which engages to advise, comfort, assist, encourage, and in one Word, with Chearfulness to fulfil all the Obligations, and contribute to all the valuable Purposes of christian Friendship.

5. Humility and Lowliness of Mind is an Excellency of the most essential Importance, in order

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order to dispose to religious Fellowship. I have already shown the fatal Consequences of Pride in Societies of every kind; but how inconsistent is it with the Principles and Obligations of Christianity? Is it possible one can know his own guilty, depraved, weak and miserable Character, and yet should glory in himself? Can one be sensible that all he ever attained or hopes to arrive at, is the Gift of free and unmerited Goodness, and will he yet boast himself against his Fellow? Can a Man call himself a Disciple of Jesus, while he is not learning of him who is meek and lowly? Did the great God and our Saviour while ministering on Earth give us an Example, by his bearing with the many Follies, Infirmities and Faults of his poor Disciples? And will not his Followers take the sacred Direction, *Rom. xii. 16. Mind not high Things, condescend to Men of low Estate, and be not wise in your own Conceits?* Did he stoop to wash the Feet of his Disciples, and will any of his Followers ever think they can do enough for or bear enough with those that are dear to him? Finally, can we be sensible of our own Infirmities, without sympathising with others under the like, and contributing our utmost Endeavours to remove them? The Apostle's Command therefore should have an universal Influence, *Phil. ii. 3. Let nothing be done thro' Strife or vain Glory, but in Lowliness of Mind let each esteem others better than themselves.*

6. The genuine Fruit of Humility is Meekness and Patience. Passion and Resentment are the well known Children of Pride, these ruinous Plagues of Society resemble each other both

both in their Nature and Effects. Both of these cloud our Reason, make us insensible of Duty, and indeed incapable of it. But Meekness and Patience have opposite Natures and opposite Effects. These keep the Mind calm and sober, and therefore capable of exercising our several Faculties in a regular Way; they make us judge of Things as they really are, and prevent our being imposed on by the false Light by which Passion disguises them; and thus they render us capable of a steady Discharge of the social Duties, in spite of all these Incidents which in our imperfect State provoke to Anger and Strife; they prevent our taking Offence at the Inadvertencies or Imperfections of our Companions, and at the same Time keep us from giving Offence to others. It is thus we must fulfil the great Precepts of the Apostle, *Eph. iv. 2, 3. With all Lowliness and Meekness, with Long-suffering, forbearing one another in Love, endeavouring to keep the Unity of the Spirit in the Bond of Peace. and v. 31, 32. Let all Wrath and Bitterness, and Anger, and evil speaking be put away from you, with all Malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Let us put on therefore, as the Elect of God, Holy and Beloved, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing one another, forgiving one another. If any Man have a Quarrel against any, even as Christ forgave you, so also do ye; and, above all these Things, put on Charity, which is the Bond of Perfection, Col. iii. 12, 13, 14.*

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7. To all these we should add an obliging, affable, complaisant and brotherly Carriage toward all Men, especially our Fellows. A cold and indifferent Look, or a sour and churlish Way, is not only unlike, but is really inconsistent with Friendship. Such a Behaviour always expresses some Degree of Contempt, and if it does not produce Resentment, at least it introduces such Coldness as breaks up Intimacy; but that easy and brotherly Carriage which the Scripture prescribes, increases our Esteem of each other, whets our Desire after Society with one another, makes us delight in it, gives Weight to each others Advice and Example, cheers up the Mind to Activity in social Duties; and thus makes every Friend fond of his religious Companion, and active in imitating him. How frequently and warmly do the Scriptures urge this lovely Temper of Mind, *Rom. xii. 10. Be kindly affectioned one to another, in brotherly Love, in Honour preferring one another. Tit. iii. 2. Be gentle, shewing all Meekness to all Men. 1 Pet. iii. 8, 9. Finally, be all of one Mind, having Compassion one of another; love as Brethren, be pitiful, be courteous, not rendering Railing for Railing, but contrarywise Blessing. The Wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy, Ja. iii. 17.*

8. As another Qualification for Society, we ought to study an open, frank and chearful Way of acting towards all we converse with, whether our religious Intimates or others. A dull, melancholy, morose and sullen Temper

(too

(too often indulged, if not affected, by some Professors of Religion) makes Strangers judge amiss of Christianity itself, as a peevish and discontented Principle, discourages many *almost* Christians, and renders the Conversation of religious Meetings flat, insipid and distasteful. To render our Conversation truly edifying, it ought to be *seasoned with Salt*, not only as to its Matter, but as to its Manner, especially when we consider, that our Desire after Society is always attended with a Desire after Satisfaction with those we converse with. Thus, a misjudging World seek nothing more in Company than Joy and Mirth: *They make a Feast for Laughter, and Wine maketh them merry.* Such Mirth is soon turned into Mourning; such Joy is but a false Appearance of true Gladness. This is only to be found with the Disciples of Jesus; none else have Right to it. *Light is sown for the Righteous, and Gladness for the Upright in Heart,* Psal. xcvi. 11. It is in the Dwellings of the Righteous that the Voice of Joy and Gladness is heard. Their Privilege it is to *rejoice evermore.* And this Part they ought to act. True Religion not only lays a Foundation for Chearfulness and Serenity of Mind, but affords the most excellent Subjects to enliven the Conversation of Christians, and thereby to communicate Joy and Gladness of Heart to each other. Thus it was with the peaceful Meeting mentioned *Acts* ii. 46, 47. *They did eat their Meat with Gladness and Singleness of Heart, praising God, and having Favour with all the People:* And with a View to this Chearfulness the Apostle gives the Exhortation, *Col.* iii. 16.

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Let the Word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another in Psalms and Hymns and spiritual Songs, singing with Grace in your Hearts to the Lord.

9. To all these we must add the Study of Prudence and Discretion. By this I mean a wise and judicious apprehending the Advantages or Disadvantages which may follow on Events or Actions, and thence a becoming Care and Activity to shun the threatening Evils, and obtain the Benefits hoped for. This is a Virtue, which tho' difficult to attain, yet is of the greatest Necessity to Members of religious Societies, for two great Purposes. 1st, In order to regulate our own Tempers and the Frame of our Minds, and this not only by restraining these Affections and Passions which lead to Folly, but also by regulating and directing all the Faculties, and even these Excellencies which constitute a valuable Member of Society; because the greatest Virtues, when either carried to Excess or unsuitably directed, degenerate into Vices; and these, by so much more dangerous, as they are cloathed in the Habits of Religion: For Example, How oft has Zeal for Truth (whether apprehended, or the real Truths, yet not essential to Christianity) by mixing with our own Passions, degenerated into Schism, Superstition, Cruelty and Persecution? How oft has Humility sunk into Credulity and an implicit following of those whose Knowledge and Judgment we reckon superior to our own? How oft has Affability dwindled down into Impertinence, and Chearfulness into Levity and Folly? These, and innumerable other Instances which every one's Reflection and Experience

Experience will readily suggest to them, shews the Danger one runs, either by exceeding or giving a wrong Turn even to Dispositions, otherwise the most valuable, and thereby shews the Necessity of Prudence, in order to prevent such fatal Mistakes. *2dly*, This Virtue is further necessary, in order to improve our Correspondence with each other to our mutual Profit: It is this noble Virtue which points out the Advantages to be obtained, and the best Method of obtaining them. This shews the Dangers we are exposed to, and shews how to remedy or prevent them. It is this directs a wise Man when to speak, and when to be silent; when to shut his Eyes to his Neighbour's Infirmities, and when to admonish him; when to applaud and encourage, and when to advise and direct him. In a Word, 'tis in the Exercise of this Virtue, that, as our Saviour commands, we are to be *wise as Serpents, and harmless as Doves*, Matth. x. 16.

10. Prudence will always be attended with a decent Modesty and Reserve in all we do or say. Forwardness and Presumption are the genuine Fruits of Pride or Folly, and their Effects in Society are always nauseous, if not always fatal. Where therefore we find a Man self-confident, pretending to every Excellency, and boasting of his own Merits, we may reasonably conclude such an one presumptuous, and walking in a Path so slippery, as that while he thinketh himself wise he will readily appear to be a Fool. Do we find one vain of his Profession, ostentatious of his Attainments, noisy about what he has done, or is doing, and fond
that

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that the World should look at him? We may justly fear his Pride, and suspect him to be at once a Stranger to Modesty and Humility. Or, do we find a Person always talkative, telling all he sees or hears, divulging even the Failings of his Friends, or their Counsels and Secrets? Such an one we should fly, as incapable of Society; and if we do not suspect his Veracity, at least we must condemn his Folly. True Modesty is the Reverse of all this; always humble, and therefore always reserved; always self-diffident, and therefore always cautious; ever knowing that the *Tongue is an unruly Evil, full of deadly Poison*, and therefore keeping it in as with a Bridle, and setting a Watch over his Lips that he sin not.

II. *Lastly*, One properly qualified for religious Society, must not only study every Grace and Excellency of Christianity, and endeavour to grow in every Virtue, but ought also uniformly to exercise these by a Practice and Conversation becoming the Gospel; that is, by a regular Discharge of all the Duties of Devotion, whether in Publick, in Family, or in Secret; and by a careful Performance of all the relative Duties he is bound to, whether as a Father, a Husband, a Child, a Relation, a Servant, or Neighbour, &c. A Man must appear in a very ridiculous Light, who pretends to be qualified as Member of a select Society, yet knows not how to act in the general Society of which all Mankind are Members; and yet more unaccountable, if, while he does not act a proper Part in Family Society, he should yet think himself qualified to join a chosen Number whose
Work

Work is so important, and their Engagements so intimate and tender. But would we approve ourselves as Children of God, blameless and harmless, without Rebuke; would we shine as Lights in a dark Place, then whatever our Station be, whatever our Calling, whatever our Relations be, to these we must with Diligence and Faithfulness attend, as these who are not slothful in Business, but fervent in Spirit, serving the Lord. Without this, our Profession must be ridiculed, and the Way of God evil spoken of thro' our Faults.

Every Body will think, that such a Character as I have described by the above Advices, is indeed lovely, and that a Society made up of such, would be at once useful and agreeable; but I'll be asked, Where are such Companions to be had? If none but Persons who attain to these Excellencies are to be Members of Society Meetings, 'tis the same Thing as if they were absolutely prohibited.—In Answer to this Objection, let it be considered, 1st, That I am far from asserting that Perfection in all those Accomplishments and Attainments is to be required in those we choose as our Friends; for, if so, we must go out of the World ere we find one: All I assert is, That one qualified for religious Society must with Sincerity and Ardour make these Christian Excellencies his Aim, his Study and Endeavour. 2^{dly}, That one who is a Stranger to these Virtues is indeed incapable of acting a proper Part in any Society in Life, whether sacred or civil; that these are the Things which qualify us for every social Engagement which we can reasonably enter into, and are peculiarly

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cularly requisite in all Engagements of a religious Kind. *3dly*, That Society Meetings do in their Nature suppose their Members weak, frail and corrupt Creatures, and one grand Design of their Meetings is to form and improve one another in all these Endowments and Dispositions which may render them useful and agreeable to each other, and may qualify them for acting well in every Capacity, whether as Men or as Christians. From all which we may conclude, That if we ourselves are honestly studying these Attainments, if we make it our Business to improve in them, we will certainly find such an Exercise prove an effectual Attractive, engaging the Affections of all who are of a like Temper, and have the same Attainments in View; and in like Manner, where we find Persons professing a Desire and Endeavour after the Virtues and Excellencies of Christianity, we are in the Judgment of Charity to regard such as Brethren, to receive such into our Intimacy, and treat them as Friends and Companions, while we find nothing which may give Reason to judge that their Profession has been insincere. Nor must we think ourselves absolved from the Obligations of Friendship, even tho' we discover various Weaknesses, and even frequent Failings in smaller Matters, so long as we can in Charity think our Companion sincere in his Profession; on the contrary, we ought to mind the apostolick Precept, *2 Thess. v. 14. Comfort the Feeble-minded, and support the Weak.*

Tho' Society Meetings are really calculated for forming and improving the Endowments and Dispositions which become Christians, yet we
oft

oft come to lose the End, by misapplying the Means; and Breaches in Charity, Humility, Moderation, &c. are often complained of from these very Societies which are designed to cultivate and improve these Excellencies. 'Tis therefore necessary to condescend in as particular a Manner as may be, on such Rules as may most effectually prevent the Evils complained of, and may direct to the useful and valuable Purposes of such Societies. This leads me,

Secondly, To mention such Rules as relate to the Exercise of religious Companions in their Fellowship Meetings.—Every Society has an undoubted Right to prescribe Rules to their own Members: And I would not be understood as precluding any of that Privilege, by blaming, far less condemning those who should form to themselves Rules different from those I offer, or perhaps in some Instances of less Moment, even contrary to them: But, whatever Rules are agreed on by the Society, I would advise, That a fair Copy of them should be wrote out; That every Member should promise Obedience to them, or subscribe them, as the Society shall appoint; That they should be read over in Meeting at stated Times, and upon the Admission of every new Member: And that they should ever ly by the Meeting, to be referred to as Circumstances require.—As I apprehend that the following Rules, if duly attended to, would prevent most of the Evils complained of or feared, and at the same Time help to attain the real Purposes of Society Meetings, I shall therefore give them in the Form, in which I would advise Members to subscribe, or promise

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mise Obedience to them; only I shall add some Explications, to show the Nature or Necessity of some of them.——I humbly propose that the Regulations for Society Meetings might be stated as follows.

“ That the valuable and important Ends of
“ religious Fellowship may be more effe-
“ ctually obtained, we Under-subscribers
“ having formed ourselves into a Society
“ Meeting, do unanimously oblige our-
“ selves to the strict Observation of the
“ following Rules; and, thro’ divine
“ Grace, we resolve on the Discharge of
“ the following Duties.

I. “ That we shall meet together, weekly,
“ on such Days, and at such Houses, as the
“ Society shall fix on, and shall not absent our-
“ selves from these Meetings without necessary
“ Cause, of which our Fellows shall judge the
“ Relevancy, and appoint the Censure.”——

It has often happened, that after Persons have formed themselves into such Societies, without regarding their Attendance as a Matter of Duty, that every one thinks every trivial Business which comes in his Way a sufficient Reason for his Absence; and thus such Societies have in a little Time dwindled altogether away. Every Member should therefore regard his Attendance, not as a Matter of Indifference, but of Importance and Conscience, and not to be dispensed with, unless where Duties or Events of greater Importance, or at least of more pressing Necessity intervene. To this we are obliged, *Heb. x.*

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24, 25. *Let us consider one another, to provoke unto Love, and to good Works, not forsaking the assembling of ourselves together, as the Manner of some is, but exhorting one another; and so much the more as ye see the Day approaching.*

II. "In our Meetings we shall carefully shun
 " all idle and trifling Conversation; We shall;
 " as commanded, *Tit. iii. 9.—Avoid foolish Questions and Genealogies, and Contentions and Strivings about the Law; for they are unprofitable and vain.*" We shall, as required,
 " *1 Tim. iv. 7. Refuse profane and old Wives Fables, and exercise ourselves rather unto Godliness.*

III. "One of our Number shall always open the Meeting, by singing a Part of a
 " *Psalms*, reading a Portion of the Scriptures,
 " and praying; which Duties, and others proper to the Meeting, we all engage to perform in our several Turns, without Reluctance or Backwardness." —

IV. "In Prayer, every one shall be confined to the proper Work; that is, not praying as
 " if one was preaching, nor introducing unnecessary, injurious or uncharitable Reflections on publick Matters, or on the Conduct and Character of Persons who are not of our Society; but we shall confine ourselves to Invocation, Adoration, Confession, Petition and
 " *Thanksgiving.*" — The Neglect of this Rule will be attended with many dreadful Consequences, condescended on under Rules 11th and 12th.

V. "Besides these Matters of Petition,
 " which immediately relate to ourselves, whether

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“ ther as a Society or as Singulars, we shall,
 “ thro’ Grace, wrestle with God for Days of
 “ refreshing, and for reviving his own Work
 “ in the Midst of the Years: We shall en-
 “ deavour to plead with God, that he would
 “ give his Ministers a double Portion of his
 “ Spirit; That he would strengthen what he
 “ has wrought for any Corner of his Vineyard,
 “ or for any who have felt his convincing
 “ Power, and would make Conversion Work
 “ to become even universal; and we shall stu-
 “ dy to have in particular Remembrance the
 “ Interest of Religion in the Congregations
 “ whereof we are Members, and the Earthen
 “ Vessel among us to which the great and sa-
 “ cred Treasure is committed.”——*Is. lxii.*

6, 7.—*Ye that make Mention of the Lord, keep
 not Silence, and give him no Rest, till he establish
 and till he make Jerusalem a Praise in the Earth.*

VI. “ As Prayer and Praise are essential
 “ Parts of the Exercise of religious Societies,
 “ we shall therefore take Care that the Time
 “ of our Meeting be as equally divided betwixt
 “ these and Christian Conference as may be,
 “ or so as that the one may not preclude the
 “ other.”

VII. “ The Person who first officiates in the
 “ above-named Duties, shall, in opening our
 “ Conference, ask first, Whether any of our
 “ Members have any Question to propose a-
 “ bout which their Souls have been, or are spe-
 “ cially exercised? Or if there be any Thing
 “ in the State of their Mind about which they
 “ want the Opinion or Advice of the Meeting?
 “ If none offer, he shall next enquire, Whe-

“ ther .

“ther any Thing has cast up to any of the
 “Members in the Course of their Experiences,
 “or of God’s Providence toward them, which
 “may be either edifying, confirming or com-
 “forting, or which may afford Matter for
 “Praise, or may require our mutual Sympathy
 “in Prayer? If nothing of this Nature offer, he
 “shall next enquire, If any of the Society have
 “any Question or Case to propose, about which
 “they desire to have the Judgment of the
 “Meeting?”—After mentioning this Rule,
 I think it necessary to add somewhat more par-
 ticularly relating to this Part of the Exercise of
 Society Meetings.—A great many Ministers and
 judicious Christians have declared themselves a-
 gainst this Practice of communicating Experi-
 ences, as a Thing which tends to nourish spiri-
 tual Pride in some, tempts others to Hypocrisy
 and Affectation, discourages Christians of lesser
 Abilities and lower Attainments, and in general
 leads to *Enthusiasm*.—But I apprehend, that
 those Consequences proceed rather from the
 Manner in which Experiences are communi-
 cated in some Societies, than from the Practice it-
 self: For, *First*, Some Experiences are in them-
 selves confirming Evidences of the Truth of
 Christianity in general, and of practical God-
 linefs in particular; such as remarkable Re-
 turns of Prayer, signal Deliverances from
 Temptations, Afflictions or Dangers of any
 Kind, special Benefits obtained in the Use of
 Ordinances, &c. To communicate Expe-
 riences of these Kinds to our Christian Inti-
 mates, must be allowed to be highly reasonable
 and proper, if we would not condemn the Opi-

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nion and Practice of the inspired *Psalmist*, who, *Psal.* lxvi. 16. calls all who fear God to come and hear him declare what God had done for his Soul. *Secondly*, Some Experiences, especially some which relate to his most inmost Exercises, are of such a Kind as give him great Anxiety, yet leave him very much in the Dark what to think of them, or how to be exercised under them. Nay, there is no Doubt but sometimes the most knowing and most experienced Christians may be under Influences really enthusiastick or delusive. (*Vide Psal.* lxxviii. 6,—10.) To mention those or like Secrets of one's Heart in open Meeting, is no Doubt highly imprudent, as what exposes to the Censure of some, and to the Indiscretion of others, who perhaps may make a very bad Use of what is communicated to them: Or, to require every Member in their Turns, to communicate what they have felt or known of the same or like Nature, is certainly altogether unreasonable, and does indeed introduce all the Evils apprehended or complained of: But if, instead of these irregular Ways, it be left to every one's self to propose whatever he wants the Opinion of the Society about as *a possible Case*, by asking what Advice they would give in such a Case, and at the same Time to leave it to the Members to speak on the Subject, or be silent as each inclines; such a Method would effectually prevent all the Evils complained of or feared.—— To all this I must add, *Thirdly*, That if this Method is not allowed, some of the most important Purposes of religious Fellowship must be lost. Can we comfort the Feeble-minded,

and

and support the Weak? Can we edify and provoke one another to Love and to good Works? Can we assist and strengthen one another against the Failings, Mistakes and Errors we are naturally liable to? Or can we encourage one another in the Ways of Religion, and yet be utterly unacquainted with the State of each others Souls, or denied the Privilege and Opportunity of supposing such Cases, and asking such Questions as may give some Insinuation of the State of our Minds, or at least may procure the Advice and Opinion of our Brethren anent these?

VIII. "These Questions about which any Members of the Society have been or are exercised, or such Questions as any Member desires the Meeting may give their Opinion or Advice in, shall be first taken under Consideration: But if any Person shall under this Pretence, introduce any Question, either trifling, or Matter of mere Curiosity, or engendering Strife, or of doubtful Disputation, such Questions shall be rejected, and the Person who proposed such shall be subject to the Censure of the Meeting."

IX. "If no such Questions (as these directed to) shall offer, or after they have been discussed, then the Person who last officiated in Worship, shall propose some useful and edifying Question relating to the Substantials of Religion or practical Godliness, to which all the Members present shall give such Answers as occur to them in their several Turns; and this with all possible Brevity and Distinctness, without repeating what
" others

“ others have said, but assenting to it, or adding to it, or objecting against it in the Spirit of Meekness.” — What is directed to in this Rule seems to be the most proper Exercise during the Intervals of Worship, where the Members are well acquainted with the Truths and Principles of Christianity: But, as one great Purpose of Society Meetings is Improvement in Knowledge, I therefore advise, That where the Members have not attained to a clear and distinct Knowledge of the Doctrines of our holy Faith, that at least some Share of the Time proposed for Conversation should be employed in order to attain this important Purpose: And, for this End, I propose, That every Meeting should be provided with Mr. *Vincent's* or Mr. *Willison's* Explications of the *Shorter Catechism*; That one of the Members should ask one of the explicatory Questions, but without reading the Answer in the Book, until all the Members have given such Answers as occur to them, then read the Answer in the Book, and compare it with the Answers given by the Members; and thus in course, one asking while all the rest of the Society give their Opinions. This Method I have in frequent Instances known suprizingly effectual in promoting Knowledge; it is even more beneficial than if every Member should in private get the whole Book by Heart; for, tho' by this Method they have not these Questions and Answers by Rote, yet by it they come to understand them more clearly, to retain them better, and to be more affected by them.

X. “ No question shall in any Case be admitted as a Topick of our Conversation, which

• implies

“ implies in it a daring or overcurious Prying
 “ into the Mysteries of Revelation, such as the
 “ Doctrines of the Trinity, of the Incarnati-
 “ on of our Lord, the Decrees of God, &c.
 “ or these Passages of Scripture which are more
 “ mysterious and hard to be understood, know-
 “ ing that *no Prophecy of the Scriptures is of pri-
 “ vate Interpretation*, 2 Pet. i. 20. And that
 “ in the Scriptures there are *some Things hard
 “ to be understood, which they that are unlearned
 “ and unstable wrest—unto their own Destruction*, 2 Pet. iii. 16.

XI. “ We shall with the utmost Care keep
 “ at a Distance from every Subject of Conver-
 “ sation, which is Matter of doubtful Disputa-
 “ tion, about which the Scriptures are not ex-
 “ press, or about which Ministers and Christi-
 “ ans in all Ages have differed; in a Word,
 “ all Matters of Controversy, whether the Con-
 “ troversies of the Day or of past Ages, how-
 “ ever publick they be, or however important
 “ they may seem; lest *swerving from Cha-
 “ rity, we turn aside unto vain Janglings, de-
 “ siring to be Teachers of the Law, yet under-
 “ standing neither what we say, nor whereof
 “ we affirm*, 1 Tim. i. 6, 7.

XII. “ We shall in like Manner carefully
 “ shun all Conversation on such Matters, as
 “ the Members of the Society have no imme-
 “ diate Concern with. Such as, the publick
 “ Administration in Church and State, the
 “ Conduct and Practice of Ministers, whether
 “ in their publick or private Capacities, the
 “ Character and Behaviour of Persons what-
 “ soever, who are not Members of our Meet-

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ing, and in general, every Thing which may produce Heat and disputing, or may prevent the real Purposes of our Meeting. — The two last named Rules will perhaps be thought by some, to be by far too rigid. But it must be observed, that the Neglect of these Rules has in Reality occasioned all the Evils which have been complained of from Society Meetings, and will readily produce all the Ills that are feared from them; and this the rather, that these above named Subjects of Conversation, by being the common Topicks in promiscuous Companies, do more readily become the Subjects of Debate in Society Meetings. But wherever they find Admittance, they never fail of introducing troublesome, yea ruinous Consequences. They divert from the proper Exercise of such Meetings; blind Zeal, Contention and Wrath, constantly attend them, and at once subvert the Purposes of Fellowship Meetings, and even render them Seminaries of Discord and Schism in the Country where they reside. Notwithstanding all this, I am sensible some Objections will be made against these Regulations, and something plausible will perhaps be offered, if not to over-rule, at least to elide them. As 1st, Some perhaps will ask, Are there not some Controversies important and interesting in themselves, or which appear so to a serious Christian, as lays him under a Necessity in point of Conscience to be satisfied in these Matters? And to whom can he so properly apply, as to his religious Intimates? But I would have the Objector to observe, that if our Doubts and Difficulties relate to the Essentials of Religion, on which our Faith and Practice

Practice must turn, we have the Scriptures, we have our Standards, and we have our Ministers to whom we may apply, and from whom we may reasonably expect a solid and satisfying Solution; but to carry such Disputes among a Number of unlearned Men who have never been conversant in Controversies, is an infallible Method of perplexing them and ourselves, and instead of removing one Doubt, will rather raise a thousand. If on the other Hand, it is a Controversy about which the Scriptures are not express, and in which Ministers differ in their Opinion, the Danger of canvassing such in our Meetings appears still to be the greater: To be silent on such dubious Matters cannot be Loss, to broach them in our Societies may prove irreparable Ruin. 2dly, Some will probably ask, Whether are not Members of Fellowship Meetings bound to take all possible Methods, for obtaining a general Reformation of Manners? And must it not therefore be proper for them, to search out Iniquity, and consult together on the proper Methods for putting a Stop to it? To this I answer, that no doubt, every Christian is bound to make Reformation of Manners his Endeavour, and to take all proper Methods for that noble Purpose. But for a Society Meeting to set up for Censors on the Conduct and Manners of Persons, who are not Members of the Society, is both dangerous in itself, and inconsistent with the Intent of their Fellowship. Their Endeavours after publick Reformation must be confined to their Prayers and good Example; whatever Influence or Opportunity any particular Member may have in

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his private Capacity for reclaiming particular Offenders, that they are bound to use with all possible Zeal and Activity; but that they ought by no Means to bring the Case, their Views, their Endeavours, or even their Success this Way to be canvassed in their Meetings. If other-ways, the Reformation of others will cut out the more important Subjects, on which their own personal Improvement in Grace and Virtue depends, and will at the same Time render the whole Fraternity contemptible and odious to all around them. What is here said; can no ways be considered as condemning these Societies which consist of Persons duly qualified and authorised, for attempting a Reformation of Manners; because this sort of Societies differ widely in the Design, and therefore in the Manner of their Associations, from these I speak to. 3dly, Some will perhaps object, that some of these Subjects represented as unsuitable, and to be prohibited as Matters of Conversation in religious Societies, may in some Cases become Matters of Conscience. May not such Steps (say they) be taken by Church Judicatories, as are Matters of Humiliation before God? May not a Person be under Mistakes, and need Reformation in such Cases? And to whom can he more properly apply in such Events, than to his religious Intimates? I answer, that as we have many and more effectual Means of procuring Information in these Matters, it must be both improper and dangerous, to bring the Conduct of Judicatories before a Society Meeting. Whatever our own private Opinions be of these Matters, it is quite inconsistent with the
the

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the Nature and Purposes of religious Fellowship, to bring our Mother Church to the Bar, and presume to censure the Conduct of a Body of Men, of whose Grace and Prudence we ought to think at least with Charity and Modesty. And the Danger is evident, when Persons come to make their own Judgment the Standard, to which the whole Church must conform, or be censured as Enemies to God, separated from as unclean; it is impossible to know to what Extremities they must carry Things. When Zeal is not regulated by Knowledge, Error, Schism, unchristian Resentments, and all the dreadful Plagues of Society soon creep in under that specious Veil.—In Fact, we have too many Instances which our own Memories can record, where private Societies by mistaking or misconstruing the Proceedings of Judiciatories, have wofully injured the Interests of Religion, and broken the Peace of Congregations. The only Part therefore which such Societies as we speak of ought to act with Regard to publick Matters, is that of Prayer to God, for the special Direction of his holy Spirit to those who have the Administration in their Hands. If more is admitted, it is to be feared the Design of their Meetings will be lost, and such a Society even prove a Curse to the Place where they live.—A 4th Objection will probably be made against these Rules, *viz.* That Ministers may act such a Part, as may render our Communion with them unwarrantable, and that in such a Case we ought to apply to our christian Brethren for Advice. To this I answer, that this Way of doing, is a most effectual Tool in Satan's Hand,

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Hand, for cooling that Affection we ought to bear to those who labour in Word and Doctrine among us, but is absolutely contrary to the Method the Scripture directs to in such Cases, *Matt. xviii. 15, 16, 17. If our Brother offend us, (far more requisite if it is our Minister) first tell it between him and thee.* If he satisfies us about what we blamed or suspected in his Conduct, what a dreadful Iniquity do we escape, which we must have committed, had we communicated our Reflections to any Person, or Society whatever? Or if our modest Representation makes him act another, and a better Part, what a noble End have we gained without giving that Offence which must attend the communicating our Complaint to others? If this has not the wished for Effect, we are next commanded to take one or two with us before whom we are to make our Complaint. If we still fail of Success, we are then, and not till then, to tell it to the Elders of the Church, (*viz. the Presbytery,*) and if that Authority does not prevail with him, *Let him then be unto us as a Heathen-man, and a Publican.*—On the whole, we can be at no Loss by abstaining from such dangerous or criminal Topicks of Conversation. Christianity is an inexhaustible Fund, and abounds in the most agreeable and edifying Subjects; the Study of the Scriptures will ever afford us both new and useful Matter of Conference. As a Specimen of the many noble Questions the sacred Oracles suggest, and as a Help to such Societies when but forming, or when the Members cannot afford Variety for themselves, I shall subjoin as an Appendix to this Discourse,

some

some Questions from Scripture Texts, which I take to be proper Subjects for the Conversation in Society Meetings.

XIII. " If any Question or Case be proposed
 " about which the Society differ in their Senti-
 " ments, or in which they cannot resolve them-
 " selves; the Meeting shall in such a Case, appoint
 " one of their Number, or more as they see
 " fit, who shall ask the Opinion of the Minister
 " of the Parish. This, not only because a
 " satisfying Answer may reasonably be expect-
 " ed from such; but also, as an acknowledging
 " of such *as are over us in the Lord, and ad-*
 " *monish us,* 1 Thess. v. 12, 13.

XIV. " Every Member shall both in Pray-
 " er and Conference, study all Clearness, Plain-
 " ness, Brevity and Scripture-style, as far as
 " can be attained by us: And shall carefully
 " evite every Word or Expression, which we
 " do not understand, even tho' such be scrip-
 " tural.

XV. " No doubt, there may be Escapes in
 " the Expressions of Members both in Prayer
 " and in Conference; we shall therefore beware
 " of judging rashly, or censuring each other
 " hastily. But if any Member shall use Ex-
 " pressions which are either unintelligible, or fa-
 " vouring of Error, or such as any of the
 " Meeting scruple to join in, he shall then be
 " asked to explain such, or in the Spirit of
 " Meekness desired to forbear such.

XVI. " We shall carefully shun every Thing
 " favouring of Ostentation or vain Glory, not
 " diminishing others, nor magnifying ourselves,
 " not assuming any Superiority to ourselves,
 " whatever

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“ whatever our Station or Abilities are, not
 “ speaking in a positive and dictatorial Manner,
 “ nor undervaluing what is said by others.
 “ *That no Man think of himself more highly*
 “ *than he ought to think, but think soberly, ac-*
 “ *cording as God hath dealt to every Man the*
 “ *Measure of Faith,* Rom. xii. 3. *That no-*
 “ *thing be done thro’ Strife or vain Glory, but*
 “ *in Lowliness of Mind, let each esteem others*
 “ *better than themselves,* Phil. ii. 3.

XVII. “ In reasoning upon any Subject
 “ which casts up in our Conferences, we shall
 “ each of us with Care and Watchfulness en-
 “ deavour to repress the Vehemence and Im-
 “ petuosity of his own Spirit, that tho’ like
 “ *Elibu Job xxxii. 18.* full of Matter, and the
 “ Spirit within us constraining us, yet shall we
 “ not presume to interrupt others when speak-
 “ ing, or to speak but in our due Course, *that*
 “ *all Things may be done decently and in Order,*
 “ 1 Cor. xiv. 40.

XVIII. “ We shall in like Manner in all
 “ our Reasonings, guard with the utmost Cau-
 “ tion against Heat, Anger or Contention, and
 “ every Expression, which either favours of
 “ these or leads to them. We shall carefully
 “ avoid Stiffness or Positiveness in our own O-
 “ pinions, and sharp or virulent Expressions,
 “ or Reflections on the Sentiments of others
 “ who differ from us. We shall on the contra-
 “ ry endeavour as commanded, *Jam. i. 18, 19.*
 “ *Be swift to hear, and slow to speak, and*
 “ *slow to Wrath, for the Wrath of Man work-*
 “ *eth not the Righteousness of God.*

XIX.

XIX. " If at any Time Heats or Passions
 " be like to arise among the Members, what-
 " ever be the Subject of Debate, then he who
 " last officiated in Worship shall interpose, by
 " desiring him whose turn it is, to pray. And
 " this shall be looked on by all Parties as a
 " dropping of the Question, at least, for that
 " Meeting; for after Prayer, it shall not be al-
 " lowable to resume the Dispute.

XX. " We all resolve thro' Grace, to stu-
 " dy a Conversation in all Things becoming
 " the Gospel, and we firmly resolve, that no
 " Person of a scandalous Character, or of a
 " lewd and disorderly Deportment, or of vi-
 " cious Principles, or immoral Practices, shall
 " be admitted as a Member of our Society, what-
 " ever his Station be, whatever his Profession,
 " or how pregnant soever his Parts be, 2 Cor.
 " v. 11.

XXI. " In like Manner we firmly resolve
 " to shun all divisive and schismatick Courses,
 " and every Thing tending to these, and shall
 " in no Case abett or encourage these, or the
 " Persons who adhere to them, nor shall we ad-
 " mit such into Societies with us.—Some Peo-
 " ple will perhaps think this Rule hard, or even
 " uncharitable and cruel. But I would have these
 " Persons to observe, 1st, That when People have
 " separated themselves from the Communion of
 " the Church, purely on Account of some contro-
 " verted Articles, it will be difficult, not to say
 " impossible, to keep them from introducing these
 " Points as Topicks of Conversation in their Socie-
 " ty Meetings. What Heats, Contentions, and
 " terrible Consequences may arise from this, is too

plain to need repeating. And 2dly, That a Diversity of Opinions among the Members of the Society, natively introduces different yeas in consistent Petitions in Prayer, a Consequence dreadfully shocking as well as hurtful. I actually knew a Fellowship Meeting, one of whose Members of late was a Seceder, while the other Members in Prayer blessed God for any Measures of Grace and divine Influences displayed in some Corners of his Vineyard; and prayed that the good Work might be established, and might spread universally; he on the contrary mourned that God had given up the Church of *Scotland* to a Spirit of Delusion, and prayed that God would put a Stop to the Work, as being of satanical Influence. Other Instances of the same kind I have heard of; but as I believe most Peoples Experience affords melancholy Instances of the shocking Consequences proceeding from a Diversity of Principles and Views among the Members of the same Society, what is said will be sufficient to show the Necessity of this Rule, however harsh or uncharitable it may at first View appear to be.

XXII. " If any of our Number be convicted of a Fault grossly scandalous, such Persons shall not presume to claim their Seat in our Meeting; and the Society shall formally declare such a Person to be no more a Member. If the Fault is not grossly scandalous, yet such as gives Offence, and may cause our Way to be evil spoken of, then we shall endeavour, as those who are spiritual, to re-
 " *store* such an One in the Spirit of Meekness,
 " considering

"considering ourselves lest we also be tempted,
"Gal. vi. 1.

XXIII. "For this Purpose, the Meeting
"shall first appoint one of their Number pri-
"vately to admonish the offending Brother :
"If this has not the desired Effect, if he takes
"not with the Admonition, or continues in
"his offensive Practice, the Society shall next
"appoint one of their Number to rebuke him
"in Presence of the Meeting, and if he ac-
"quiesces not in the Censure of the Society,
"let him then be expelled, as one who is de-
"stitute of a quiet and meek Spirit.—In all
that relates to Censures and Admonition, much
is to be left to the Judgment and Discretion of
Societies. It is evident that mutual Admoniti-
on is one great and valuable End of religious
Intimacies ; but it is as certain, that many gross
Abuses have crept into Society under that speci-
ous Pretext. Under this Pretence some curi-
ously pry into their Neighbours Failings, or
maliciously entertain secret Slanders and ca-
lumnious Whispers ; and by such methods they
both vex and affront their Brethren ; directly
opposite to the great Rule of Charity which
thinketh no evil, and covereth a Multitude of
Sins. A true Friend chooseth to draw a Veil
over the Failings of his Companions : He would
even wish these to be unknown to himself, as
well as concealed from the Eyes of the World.
But when he knows them, he first endeavours
with Tendernefs and Love to admonish, in or-
der to reclaim him ; and if his own Influence
fails, then that of the Society, as of a number

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of intimate Friends, is to be interposed. But still their Proceedings and Censures should be like these of Brethren; That is, *1st*, Preceded by an impartial, or rather, a friendly Inquiry, into the Nature, Manner and Circumstances of the Fault: Whether it be an open Scandal or a secret Folly? Whether atrocious in its Nature, and fatal in its Consequences? Whether committed thro' Weakness, or Heat of Passion, or if done deliberately? Whether the Person be habitually subject to that or to like Failings; or if the Fault be only in a single Instance; and whether there be not some Circumstances which diminish the Offence? To these Inquiries we ought to add, *2^{dly}*, An Inquiry into the Character the Person formerly bore, and the Sense he now has of his Fault. If he is indeed contrite, our Censure is to be turned into Consolation; if otherways, we are to endeavour to bring him to a Sense of his Error by Reason and Argument. In all this, *3^{dly}*, We must take Care, that our Resentment at the Fault, does not introduce a Dislike to the Person, but that on the contrary, we still maintain that Love and Charity which is essential to christian Friendship, which distinguishes betwixt a Person and his Faults; and which instead of rejoicing in the Failings of our Neighbour, makes us mourn for his Iniquities as for our own, and pity, and pray for him under his Infirmities. Minds thus disposed will, *4^{thly}*, Admonish and reprove in the Spirit of Meekness and Charity, not with an haughty Air, nor with an affected Superiority; not with sharp and angry Words, railing, or reviling, which commonly make the Offender

der hate the Reproof, and him that gives it, and instead of reproving Offences, produces Bitterness and Strife, but with friendly Sympathy, and with Words intimating that Love, which ought to be at once the Motive and Director of every Admonition.—5thly, In all Censures, we must have a tender Regard to the Credit, and Character of our Brother. While we heal a Wound, we must take Care that we leave not a Scar. And while we endeavour to turn our Brother from his Follies, we must also beware that we leave not a Stain on his Character, if it can possibly be prevented.

XXIV. “ For encouraging such brotherly
“ Censures and Admonitions, we all resolve
“ and promise thro’ Grace, to submit our-
“ selves in Love, and in the Spirit of Meek-
“ ness, to the Judgment, Advice, and Cen-
“ sure of the Society, in all Things pertain-
“ ing thereto, *Psal. cxli. 5. Let the Righteous*
“ *smite me, it shall be a Kindness, and let him*
“ *reprove me, it shall be an excellent Oil which*
“ *shall not break my Head.*

XXV. “ We ourselves hereby do, and all
“ who may hereafter join us, shall come un-
“ der the strongest Engagements and Promises,
“ that we shall not in any Case, directly or in-
“ directly, divulge any Thing which may any
“ Way be to the Prejudice of the Society, or
“ any of the Members of it; nay, that we
“ shall not even mention these Things which
“ are useful or agreeable, as coming from the
“ Meeting, unless it be by the Appointment
“ of the Meeting, or with their Allowance;
“ nor shall we even then, condescend on Per-
“ sons,

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“ sons, or their particular Opinions. Who-
“ ever transgresseth this Rule, shall for the first
“ Fault be sharply rebuked, by one appointed
“ by the Meeting for this Purpose, and in Case
“ of a second Fault, shall be expelled our
“ Society.

XXVI. “ No Person shall be urged to join
“ our Meeting, nor shall any Person be invi-
“ ted, without the unanimous Consent of all the
“ Members. And at the Admission of every
“ Member, the Rules of the Society shall be
“ read to them, to which they shall promise
“ Obedience, or shall subscribe them, as the
“ Society shall appoint.

XXVII. “ Any Persons who incline to join
“ our Meeting, shall first desire one of our
“ Number to propose this to the Society,
“ where after due Deliberation, the Question
“ shall be put to the Vote, and the Majority
“ of Voices shall determine, if, or not, the
“ Person shall be admitted. No Person shall
“ presume to bring any One along with him,
“ until after the Mind of the Society is thus
“ known.

XXVIII. “ But that christian Fellowship
“ may be more accessible, and our Society
“ more generally useful, if any Person desire
“ to join with us who is otherways qualified,
“ but bashful, and loath to speak or pray be-
“ fore Company through over Modesty, the
“ Society shall as they see proper, allow such
“ an one to be present for five, at most six
“ Times of Meeting, without desiring him to
“ officiate, yet so, as he shall be bound to all
“ the other Rules of the Society.

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XXIX. " If any Difference or Quarrel
" shall at any Time arise betwixt any of our
" Members, we shall take the most prudent,
" and most effectual Methods we can in order
" to reconcile them, by enquiring into the
" Grounds of their Dispute, hearing the Parties,
" and giving such Advice and Admonition,
" as may remove the Difference, and reconcile the Parties to each other; according to the Apostle's Command, *1 Cor. vi.*
" *1,—8.*

XXX. " If any of the contending Parties
" shall refuse to be reconciled to his Brother,
" if he discovers any ill Will to him, or be
" known to entertain Anger, Malice, Spite,
" or Sentiments of Revenge against any Person
" whatever, such an One shall be look'd on as
" a Spot in our Feasts of Charity, and shall not
" be allowed to join with us, until he acknowledge his Fault, and show that he is come to
" a better Temper of Mind.

XXXI. " We shall take all possible Care to
" prevent Disorder and Confusion, and every
" Thing which may occasion these; and lest a
" too great Number of Members should introduce these, if our Society grow numerous,
" we shall, as Circumstances require, form ourselves into two separate Societies, by common
" Consent. And to prevent any Disputes
" which may arise in doing this, we shall either allow the Members at whose Houses the
" respective Societies are to meet, to make their
" alternate Choices of all the Members, or we
" shall divide the Bounds in which our Members reside, and class these together who live
" in

in nearest Neighbourhood.—If but two or three are met together, they have the Promise of our Lord's Presence and Blessing, and perhaps such Companions do enjoy each other in the most intimate and particular Manner when their Number is small; Five has been generally thought a convenient Number for maintaining or animating a Conversation, and I should think Ten the most that a Fellowship Meeting should consist of.

XXXII. “ Our dividing our Meeting shall make no Alteration in our religious Friendships; we shall thro' Grace, endeavour to retain the same Affection and Sympathy, and to discharge the same brotherly Duties to each other as ever. And as a Help to this, we shall keep a regular Correspondence with each other, (and with any other Society Meeting in our Neighbourhood, if they shall agree to it) by appointing one or two of our Number to join these Meetings by Turns, that thus, knowing each others Condition, we may sympathize with, and pray for one another. And that if any Thing occur, in which the Advice, or Consent of the several Societies is requisite, or any Thing which may prove edifying or instructing, it may be communicated to each Society by such Correspondents.

XXXIII. “ With the Consent of these other Meetings with whom Correspondence is kept, general Meetings may be appointed as Circumstances require, and by these, Days may be set apart for Prayer and Fasting, but these only for the Members of the several Societies,
and

“ and that only, when some peculiar Providences require it.”

XXXIV. “ If any Christians in our Neighbourhood incline to form themselves into a Fellowship Meeting, and desire our Advice or Assistance; or, if any Societies of the younger Sort, whose Youth, or Want of Knowledge and Experience exposes them to the Danger of Mismanagements, be near us, we shall cheerfully give them all the Help we can, by appointing one or more of our Number to join them, keeping Correspondence with them, or otherwise aiding them, as Providence gives Opportunity or Ability.”

XXXV. “ Tho’ ’tis highly proper, that Women, as well as Men, should form themselves into such religious Engagements; yet Decency, Order, and the Disproportion betwixt the stronger and weaker Vessels, make us resolve, that our Meeting shall in no Case be promiscuous.”

XXXVI. “ If, upon a Sabbath Day, the Congregation is vacant, such Members as are not from Home at publick Worship shall meet together for spiritual Exercises; and this besides the usual Meetings on Week Days.”

XXXVII. “ We shall attend the Meetings of our Society in the most cautious and least noisy Way possible. We shall shun all Ostentation in coming to them, or going from them; and shall not boast of our Fellowship and Profession, that thus our Meetings may resemble the Exercises of the Closet, known only to our Father in Heaven.

L XXXVIII. “ That

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XXXVIII. "That our Rules may more effectually take Place, we shall cause them to be read over in our Meeting once each Month (at least once each Quarter) as also at every Time when any Member is admitted. And every Member shall be allowed Copies of them, if they desire it."

XXXIX. "For this Purpose also 'tis judged proper, that the Person who last officiated in Worship, should preside in our Conversation in the Intervals; that is, That he should state the Questions proposed; should sum up the Sentiments of the Meeting upon any Subject, after every one has given his Opinion of it; should call the Votes of the Society; should pronounce Censures; should interpose to prevent too much Speaking or Repetitions, and to repress Heat or Passion in any of the Members; should ask Questions from such Books as the Society chuses, and after the Members have given their Opinions, should compare them with the Answers in the Book; and, in a Word, should act in the Name, and as the Mouth of the whole Society, in all Matters which may cast up during the Intervals fore said. In all these Things he shall be submitted to by all the Members in the Spirit of Meekness; but this his Office shall subsist no longer than until another has prayed, who shall then officiate as above directed."

XL. *Finally*, "We having formed ourselves into a Society for Prayer and spiritual Conference, and having unanimously agreed upon the above Rules, we do, thro' divine Grace, promise

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“ promise and resolve to obey them, and sub-
“ ject ourselves to them in all Points, and ob-
“ lige ourselves, that we shall in no Case in-
“ fringe them, or dispense with any one of
“ them, unless the whole of our Members, and
“ the Societies with which we correspond, and
“ the Minister of the Parish in which we re-
“ side, shall advise or consent thereto.”

This Rule will perhaps appear too rigid at first View, but it must be considered, that if Societies do not pay a strict Regard to their Rules, it will be impossible to prevent the bad Consequences complain'd of or fear'd, and as impossible to procure the valuable Purposes intended by them. And if this Rule is not regarded, Societies will soon make Havock of all their Regulations; and the dispensing with one Rule will become a Precedent for dispensing with any or all of them.

Thus I have laid down the Rules by which I humbly propose religious Companions should act in their Fellowship Meetings. 'Tis probable that many Persons of Knowledge and Experience will think some of these Rules unnecessary or even trifling: And, indeed 'tis true, that some of them will be of very little Use to Societies of long Standing, or whose Members have attained to real Prudence; but, it must be remembred, I write this for the Benefit of Persons who have not attained so much, and of those who are but forming themselves into such Societies; and for such, I am perswaded, they will all appear reasonable, if not necessary.

But the Support of religious Societies does not depend on the Character of the Members, and

their Conduct in their Meetings only ; 'tis further requisite, that they act such a Part to each other in civil Life, as may cement their Friendships, and may increase their mutual good Will to each other. This leads me to the *third* Thing, I proposed, *viz.*

III. To offer some Advices to Members of religious Societies, relating to their Conduct towards each other in the Commerce of the World.

As Fellowship of this Kind ought to be founded on Esteem and Affection, as these Engagements imply the most sacred Intimacies, so the most sincere and thorough Friendship is necessary to support them. And therefore,

I. Members of religious Societies ought, as Brethren, to bear with one anothers Infirmities and frequent Failings. When we examine our own Hearts, alas! what a vast Number of Wrongs and Wants appear? We may say in the Stile of the *Psalmist*, *Innumerable Evils compass me about*, Psal. xl. 12. And if each of these be sustained by our Friends as Grounds of Aversion and Disregard, Friendship, nay Society itself must soon end. If we are conscious of our own Failings, we wish that our Friends would pity us, would draw a Veil over our Faults, and aid us in correcting them: And should we not judge in the same Manner with regard to others, as we would have them do in our Behalf? We ought to remember that the Spirits of different Men are like their bodily Constitutions, subject to different Maladies and Distempers. Should we then suppose a
Number

Number of diseased Persons in an Infirmary, one afflicted with a Gout, another with a Gravel, some complaining of Sickness, and others of Pain, &c. if, instead of pitying and aiding each other, they should make their Difference of Ailments a Ground of Disputing and Quarrelling, how madly ridiculous would such a Contest appear? And if in like Manner in a Society of Christians, one is naturally passionate, and another positive, some of quick and ready Faculties, and others whose Talents are fewer and weaker; one subject to one prevailing Plague of Heart, and another to Infirmities of a different or opposite Kind, does not this call for the same Sympathy, as every one, especially sick Persons, ought to exercise with each other? Or if, instead of this, it excites Contention and Hate, is it not as ridiculous as in the Case just now mentioned? When therefore we think on the Infirmities and Faults of our Brother, let us regard them as Diseases he is subject to; let us not suffer this to lessen our Esteem or Affection for him; let us, on the contrary, enquire how we may remove or correct the Evils he labours under; and with Prudence and Activity let us endeavour to remedy them.

2. In order to maintain mutual Friendship, we must beware of taking the Expressions or Actions of our Companions in bad Part, or by a wrong Handle. This is perhaps one of the most necessary Rules, in order to preserve the Peace of Societies of whatever Kind, and to prevent these Breaches which often overturn the most intimate and sacred Engagements. We often find the
most

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most inveterate Enmities arising from no greater Cause than a misunderstood Expression, or a misconstrued Action, or, at most, from some slight Indiscretion in Peoples Language or Behaviour. Such trifling Events first produce Coldness, and chagrin their Resentment; which soon grows up to Hatred and Enmity.——Behold what a great Fire a small Spark kindles! ——How necessary then to smother it while but weak? To this Purpose, if our Companion happens to say any Thing which we think reflects on us, or which we apprehend to be ill-natured, unmannerly or satyrical, we must not instantly condemn him; we ought first with Charity and Tenderness to examine whether the Expression be capable of another and better Meaning; whether it be spoke in good Humour, with a View to divert and not to injure; and whether it may not proceed from some Misinformation or Misconstruction.——In like Manner, we must not rashly condemn those Actions, which, at first View, we apprehend to be unfriendly, or even unjust.——'Tis the Extreme of Presumption, to conclude that our first Apprehensions of Things are infallibly true.——Humility, Charity and Prudence forbid this, and require us to examine whether there be not something in the Nature, Manner, Motives and Views of the Action, which at least extenuate, if they do not altogether vindicate the Conduct of our Friend: And if an Expression be capable of a good and agreeable Meaning; if an Action can be conceived of in a favourable Light, in those Views we are bound

to regard them. — Or if the Expressions or Actions of our Brother are such, as we can neither soften nor vindicate, we must then, with Meekness, inform our offending Friend of what we think has injured us : If he has the Dispositions that become a Friend, he will either satisfy us [of his Conduct, or acknowledge his Fault (which obliges us to forgive him :) or if he want these Dispositions, we sustain no Loss by giving up Correspondence with him : But along with this, we must give up Resentment also ; — *Charity suffereth long and is kind — is not easily provoked. — thinketh no Evil — beareth all Things — endureth all Things,* 1 Cor. xiii. 4, 5, 7.

3. As Brethren, we must sympathize with each other in the several Events which Providence may dispense to any of us : Could we come to conceive of our Relations to each other, in the Way in which the Scriptures represent them, we would then find the Sympathy I speak of, becoming as natural to us. No Man ever yet hated his own Flesh ; but when one Member is in Pain, all the rest will suffer, at least it must be a rotten Member that is not affected with the Agonies of its Fellows. If we conceive of ourselves as Members of that Body, of which Christ is the Head, we will then be careful, *That there should be no Schism in the Body, but that the Members should have the same Care one for another : And whether one Member suffer, all the Members suffer with it ; or one Member be honoured, all the Members rejoice with it,* 1 Cor. xii. 25, 26. If our glo-

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rious Head be afflicted in all the Afflictions of his People, *Isa. lxiii. 9.* If he is persecuted by their Sufferings, *Acts ix. 4.* then such as are united to him, and are Members of his Body, will in like Manner sympathize with their fellow Saints, they will feel each others Pains, will mourn in each others Calamities, will bear one anothers Burdens, and do all in their Power for relieving them, like the great Apostle, *2 Cor. xi. 29. Who is weak, and I am not weak? Who is offended, and I burn not?*

4. This Sympathy will engage us, chearfully to communicate all we can afford to the Necessities of our Brethren, by supplying their Wants, as far as their Condition, and our Circumstances may allow, *Having our Gift ready, as a Matter of Bounty, not Covetousness—giving not grudgingly, or of Necessity; for God loveth a chearful Giver, 2 Cor. ix. 5, 7.* If the Love of our Neighbour should engage to this, the Love of Christ should constrain to it, since he counts our Kindness to his poor Members, as done to himself. See *Matth. xxv. 34,—40.*

5. The same Motives ought to engage us to consider the Interests of our Friends in all Things as our own, and therefore to take every Opportunity of serving, assisting, and obliging them. Are any of our Brethren under malicious Calumny and Reproach? we must do all in our Power to vindicate their Reputation, to wipe off all Aspersions from their Character, and to set it in a true Light. Are they injured? we must exert ourselves in pleading their Cause, and in maintaining their Right. Are they exposed

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posed to any Danger? we must, with Resolution, endeavour to protect them by our Assistance and Advice: In a Word, if in any Want we can be useful to them, we ought to consider they are our Brethren, and should therefore labour for their Interests; *To do good, and to communicate forget not, for with such Sacrifices God is well pleased,* Heb. xiii. 16.

6. While we endeavour to maintain and exercise an unfeigned Love for our Brethren, we must, at the same time, beware that we indulge nothing in our own Temper or Conduct, which may lessen their Esteem of us, or their Affection for us. 'Tis one of the greatest Infirmities of human Nature, that we are blind to our own Imperfections and Faults: We readily perceive the Mote in our Neighbour's Eye, while we observe not the Beam in our own: We have many Excuses for our own Faults, while we make no Allowances for the Failings of others; we often indulge ourselves in these very Things which we censure in others, and take a Liberty to ourselves which we won't grant them; but if we are serious in our Profession of Friendship, we will be earnest in desiring, and careful in adverting to the Censure of our Christian Intimates: With Care and Frequency we will examine and censure our own Conduct, as if not ours, but another's; and by such Judgment we will correct and improve our Conversation, even in the most minute Circumstances: *Let us not therefore judge one another any more, but judge this rather, that no Man put a Stumbling-block, or an Occasion to*
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fall in his Neighbour's Way, Rom. xiv. 3. No must we think it enough that we abstain from Things criminal, that our Brother be not offended; the Scripture intimates an Obligation to forbear even Things innocent and allowable, when they come to be of such a Kind, as wound the Conscience of our Brethren, 1 Cor. viii. 9, 11, 12, 13. But take heed lest this Liberty of yours become a Stumbling-block to them that are weak ——— and thro' thy Knowledge shall the weak Brother perish, for whom Christ died. But when you sin so against the Brethren, and wound their weak Conscience, ye sin against Christ. Wherefore if Meat make my Brother to offend, I will eat no Flesh while the World standeth, lest I make my Brother to offend. 'Tis thus we are to condescend to Men of low Estate; thus we must bear one anothers Burdens, and so fulfil the Law of Christ.

7. *Lastly, Reciprocal Love and good Offices will lead us to a Fondness for each other's Company; and this, not only in our formal Meetings, but on every Opportunity which casts up. I have often observed with Pleasure, Members of Society Meetings in the place where I live, seeking each other out, and forming Companies on the Road, in returning from Sermons, or other publick Assemblies; and while they communed together of divine Things, and with an affectionate Freedom opened their Hearts to each other, I could not but say, See how they love one another. ——— The Companions who love, and are beloved by us, are the People in whose Company we find the greatest Relaxation*

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of Spirit, and the most rational and solid Pleasure : While their Opinions have the most Influence, their Counsel and Example have the greatest Weight with us : And thus Intimacies founded on Love, gain Strength by frequent Correspondence ; and by this also, more effectually obtain the noble Purposes of Friendship, To conclude this Head,

If Members of religious Societies were thus disposed, and thus exercised, this would qualify them more and more for acting a proper Part in their Religious Meetings ; and their Exercise in these would greatly fortify the amiable Dispositions I have recommended. — By this Method, the disastrous Evils, which break the Peace of Society, and disappoint its noble Purposes, will be prevented. Esteem, Affection, Benevolence, Gratitude, and the whole lovely Train of social Virtues, will daily grow ; the blessed Purposes of Society will be obtained, and our Meetings will indeed become *Feasts of Charity*.

As with a private Christian, it is not enough that he act such a Part, as he can answer for to his own Mind, but he also makes it his Care to be without Rebuke in the World, and, as far as is consistent with a good Conscience, to obtain their Esteem and Approbation ; so ought it to be with a Religious Society. While they are at pains, by the Rules of their Fraternity, to approve themselves to each other ; they must also endeavour, by all means, to prevent the Censures the World readily make on every Thing which differs from their Way, or seems to con-

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denn their Practices; and must act in such a Way towards them that are without, as may force from them that Testimony which is due to the Way of Religion. I therefore proceed to the last Thing I proposed, viz.

IV. To offer some Advices to the Members of Religious Societies, relating to their Conduct toward those who are without; who either have no Profession of Religion, or who don't join in such Religious Fellowship as this we speak of.

The Eyes of the World are, no doubt, on every one who has a Profession of Religion; and, in a particular Manner, on Persons who are professedly associated on religious Views: With a criminal Partiality they observe their overt Practices; they pry into their secret Conduct, and seek every Way to find Occasion for Censure: Every Miscarriage they discover, gives them a malicious Joy: They preposterously fancy, that the Faults of a religious Person authorizes their Crimes; and often come to conclude, that Religion is but a Name, and that a Profession of it is but a Mask. A Christian therefore, and a Member of a Religious Fraternity, must in all his Conduct, have this great Purpose in View, viz. To maintain the Credit and Dignity of Religion; to evidence the Sincerity of his own Profession; and to set Christianity in that amiable Light by his Example, as may recommend it to all around him, and may engage the World at once to receive, and love the Ways of God. And for these Ends,

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1. Members of Religious Societies, ought to beware of despising and undervaluing those they think Strangers to Religion, and of treating them in a haughty and supercilious Manner: Tho' indeed the being a Christian exalts the lowest Man to superior Dignity; yet such Dignity is quite inconsistent with a *Pharisaical* Pride, and will never warrant us to treat those with Contempt, who seem Strangers to Christianity. Such a Conduct makes the World look on Religion as a stiff and unsociable Principle; makes them conceive a Hatred, and Aversion to the Professors, yea to the Profession of Christianity itself; and whets their Malice to discover, and expose whatever they can find amiss in the Lives of religious People. On the contrary, an easy, condescending, affable, and obliging Conduct, recommends Religion, disarms Malice itself, and forces even a wicked Person to esteem, love, and revere a good Man. Such a Conduct should therefore be habitual to a Christian, and ever exercised towards all Persons: Even while we testify a Dislike to the Practices, or shun the Society of the profane, it still must be done with Good-nature, good Manners, and Discretion. In like Manner,

2. A Member of a Religious Fraternity, ought to beware of rash, passionate, or publick Censures on the Characters of others however notour their Faults may be. I have already shewn, that Censures on the Practices of Persons, not Members of the Society, is quite improper for Religious Meetings †. It is still more improper for any

† Vide Rule xli. Page 57, 58, &c.

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any particular Member to act such a part: And 'tis to all Purposes unreasonable, if done in a passionate, or in a publick Manner; such a Way looks like an assuming a Superiority over those we reprove, or intimates a Disregard and Aversion to them; and must therefore be carefully shunned, if we would either gain them to Religion, or maintain our Character with them. Tho' we are still bound to censure Vice where ever we find it, yet we must always take care that our Reproof be given in a proper Season, and in the most modest and engaging Way our Prudence can direct. And therefore,

3. We ought, by all Acts of Good-will and Kindness, to convince those, that, however we dislike their Ways, we love their Persons; we must take every Opportunity of doing good to them; and even when they express the utmost Enmity against us, we must demonstrate our Readiness to forgive and to do good, even to our most inveterate Enemies. As an Evidence of this Temper,

4. We must, with all Diligence, endeavour to bring those that are Strangers, to know, and relish the Things that pertain to Godliness: For this Purpose, our Prayers, our Example, and all the Influence we can have with them must be exercised; and this we are to make our Purpose in all our Conversation with them. A judicious and lively Christian will take the Hint from almost every Circumstance, to turn the Conversation from vain or criminal Subjects, to those that are sacred and important: And if to this Art, we could add the Skill of handling

ling these Subjects in a worthy, yet entertaining Way, what a Blessing would a religious Person be to every Company he enters? 'Tis this the Apostle exhorts to, *Col. iv. 5, 6. Walk in Wisdom towards them that are without, redeeming the Time. Let your Speech be always with Grace, seasoned with Salt, &c.*

5. *Lastly*, Members of Society Meetings must endeavour in all Things, to act such a Part as will bear the most censorious Scrutiny their Enemies can make. Tho' we should speak with the Tongues of Men and of Angels, yet if our Practice belies what our Lips utter, we are but as sounding Brass, and a tinkling Cymbal; and the more flaming our Profession be, the more proper Objects are we of Ridicule and Contempt. We must therefore, to an active Diligence in all the Duties of Devotion, add a zealous Activity in all the Duties we are bound to by our Relations, Callings, and Stations whatever. While we endeavour to keep a close Watch over our Hearts and Practice, that we sin not against God, we must also take all possible Care, that we entertain no Sentiment, that we indulge no Passion, that we utter no Expression, and that we allow our selves in no Action which may injure any Man in his Character, Person, or Estate: Nor must we think, that the most flagrant Crimes will warrant us to transgress this Rule, or to neglect the Duties we otherways owe to the wicked Person; we must still distinguish betwixt the Person and his Crime: While we hate the last, we must still love the first, and shew that we love him, by Mourning for
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his Wickedness, pitying him, praying to God for him, and taking every Measure Prudence can direct, in order to reclaim and recover him.

'Tis by such a Conduct as this, that Christians will force the Approbation of the World in spite of Envy: By such a Practice, the Hater of Religion will be obliged to own the Beauty that is in Godliness: And if he is not brought to imitate, at least he will esteem and revere a good Man. Tho' sometimes the Ways of God are attacked in the Person of a Christian, tho' such may for a while suffer Reproach, yet their real Character will at last display itself in its genuine Excellency, it will appear the brighter that it has been tryed, and thereby have a more affecting Influence on those who observe it, perhaps on those very Persons who traduced them. The Sun itself is sometimes eclipsed, or wades thro' a Cloud, which, as it were, tarnishes its Lustre; but when at last he breaks out, his Beauty appears more remarkably, and his Brightness more dazzling: Even so, *The Path of the just is as the shining Light, which shineth more and more unto the perfect Day*, Prov. iv. 18. — *Let your Light so shine before Men, that they may see your Good Works, and glorify your Father who is in Heaven*, Mat. v. 16. — *See then that ye walk circumspectly, not as Fools, but as Wise, redeeming the Time, because the Days are evil*, Eph. v. 16. *Follow Peace with all Men, and Holiness, without which no Man shall see the Lord.*

Thus, as I propos'd, I have offer'd some Regulations for preventing the Evils complain'd of,

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of, and for the more effectual obtaining the Purposes of religious Intimacies: But, before I have done, I must observe, That tho' every Body owns, that vicious Companions are the most dangerous Evils, and that our only Safety from such, is by keeping at a Distance; yet it is one of the most difficult Matters, to prevail with Mankind to relinquish the Society of Persons whose Principles and Practices are so agreeable to depraved Appetites and Passions, and it is equally difficult to persuade them to take up with Companions whose Thoughts are employed on Things beyond the World, whose Affections are engaged to Things above it, and whose Practices are in most Instances different, and in many Things opposite to the received Maxims and Ways of it. I shall therefore make the following Reflections, as so many Inferences from what I have said.

I. That religious Intimacies are the best Preservatives against the infectious Evils which arise from our Communication with Persons of vicious Principles and immoral Practices. Such is the Inclination Mankind have to Society, that the most of People think *any* Company is better than *none*; hence they readily enter into such Correspondence with those that are nearest, as soon grows up to Familiarity. — Their Opinions steal in upon their Minds. — If bad Principles have imposed on their Companions, by Means of that false Gloss with which Prejudice dresseth them, they will be communicated with the same Disguise, and for the same Reasons will be readily believed and adopted by those that

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hear them. If therefore a Person be not solidly established in the Principles of Truth and Virtue, but takes up his Companions at random, what an extreme Hazard does he run of being debauched both in Principles and Morals? And how necessary is it, that every one should be at the utmost Pains to enter into Intimacies with those only whose Conversation and Example may establish him in worthy Sentiments, and form him to Excellency of Manners? For,

II. Religious Fellowship appears to be attended with all the Advantages which a reasonable Man can propose to himself by any Kind of Intimacies. Does one want Information or Improvement in Knowledge, he will find religious Intimates have a noble Influence to furnish and impress the Mind with such Sentiments, divine and moral, as form the Soul to true Devotion, real Holiness and Excellency. Do we want a true Friend, who may take Part in all our Concerns, encourage us in Things that are worthy, and be so singularly kind, as to tell us of our Faults, and advise us how to correct them, we will find the very Constitution of a religious Fraternity gives us the Prospect of a Number of such Intimates: Or do we incline to that easy Relaxation of Mind, that innocent Chearfulness and Joy which we always expect from our Intimates, we may confidently hope for this with Friends who have the best Reason and the best Right to exercise it *.

III. 'Tis plain that these Advantages are mutual; the Benefits arising from religious Fellowship

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ship is such as every Member has the same Access to, and may enjoy in the same Measure: While one is edified, his Companions are instructed; while he is revived, they are refreshed; and private Improvements hereby become diffusively useful: Especially considering,

IV. That one Society of religious Intimates, duly formed, and properly exercised, may have a blessed Influence on all around them; and this not only by their Prayers, but also by their Examples. Example is one of these Things which equally influence Mankind to Good or Bad, to Virtue or to Vice: But we may, in Charity to human Nature, hope that its Influence to reform should be yet stronger than to seduce: There is something in the Character of a real Christian, so lovely, so desirable, that even Persons who will not imitate, are yet obliged to revere and approve of him. If such be the Influence of his Example with People in whom the Habits of Vice are confirmed, and who are grown up in Wickedness, what greater, what happier Effects may such an Example have, where the Mind is yet capable of Reformation? What still greater Influence, where Reason acts its Part, and directs People to seek for Happiness in the Way of Christian Excellency? And if Example be of so much Consequence, what Benefits may well disposed Persons expect from the Prayers, the Advice and Friendship of a devout Society?

On the Whole, it appears that religious Fellowship is one of the most proper and effectual Methods for improving that Turn our Minds naturally

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naturally have to Society; and that such Societies, duly regulated, and attended to, will have a most happy Tendency for procuring both a personal and publick Reformation.

Among the blessed Effects following that singular Concern which has appeared in this Country for a considerable While past, this was one, That the People crowded together into Societies for Prayer and spiritual Conferences. With Joy we heard of Fellowship Meetings erected in Places and among People where Satan had long triumphed: Yet serious Christians were apprehensive lest such Meetings, for Want of Experience, and of proper Regulations, should miss of their Aim, and even fatally miscarry: The poor People themselves were under the same Fears, and applied to all they thought able to advise them. It was long expected, that some Ministers of the longest Standing and Experience would publish somewhat for their Direction in such a critical Juncture. The Meetings in the Place where I reside applied to me, to draw up some Regulations for them; I did so, and was afterwards importuned to publish them, with some Dissertation on the Nature and Reasonableness of such Engagements. This I have essayed to do, in such a Way, as may be of Use to direct in our Conduct as Members of Society in general, and in every social Engagement, tho' more particularly in Societies for religious Fellowship. Nothing, as far as I know, has ever been published on the Subject, except some general Rules, which (as I already observed) are readily

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readily dispensed with. 'Tis thus I have been induced to offer the above Reflections and Advices to the Publick. What may be wrong or wanting, I hope will be excused, in regard of the Subject's being new. If this can but offer Hints to some abler Hand, I shall think my Pains well employed: If it engage any Number to religious Fellowship, or prove useful to them in that Exercise, my Wish is obtained. May God grant that it may answer these Purposes. *Amen.*

APPENDIX.

APPENDIX.

I PROMISED, p. 62. That, by Way of Appendix, I would here add a Specimen of the noble Subjects of Conversation, which the Scriptures suggest as a Help to Societies when but forming, or where the Members cannot afford themselves Variety. And I here subjoin them.

1.—It is said, *Acts ii. 13. When they heard this they were pricked in their Hearts, &c.*

Q. When may the Heart be said to be savingly convinced of Sin?

2.—*Joh. xvi. 8. When the Comforter is come,—he will reprove the World of Sin, &c.*

Q. What is the Difference betwixt the Convictions of natural Men, and those of true Penitents?

3.—*Rom. 7. 13. That Sin, by the Commandment might become exceeding sinful, &c.*

Q. 1. What is it that renders Sin so exceeding criminal? Q. 2. How is it by the Commandment?

4.—*Jer. ii. 19. Know therefore, and see that it is an evil and a bitter Thing, that thou hast forsaken the Lord thy God.* Q. 1. What is in the

the Nature of Sin which renders it an evil and bitter Thing? Q. 2. When may a Person be said to *know* the Evil and Bitterness of it?

5.—*Acts xxiv. 25.*—*Felix trembled, &c.*

Q. 1. Whence is it that Convictions prove fruitless? Q. 2. How shall we prevent this Evil?

6.—*Psal. xix. 12.* *Who can understand his Errors?* Q. How shall we be exercised, in order to discover our secret Faults?

7.—*2 Cor. vii. 11.* *For behold this self same Thing that ye sorrowed after a godly Sort, &c.*

Q. 1. What is that Sorrow for Sin which is indeed after a godly Sort? Q. 2. How are we to be exercised, in order to attain it?

8.—*Job xxxiv. 32.* *What I see not teach thou me.* Q. What is that Discovery of Sin which a mourning Penitent is to pray for?

9.—*1 Thes. v. 19.* *Quench not the Spirit.* Q. When may one be said to quench the Spirit?

10.—*Luke xiii. 3.* *Except ye repent ye shall all likewise perish.* Q. What is that Repentance which is unto Life?

11.—*Psal. xcvi. 10.* *Ye that love the Lord hate Evil.* Q. What are the Evidences of a true Hatred at Sin?

12.—*Hos. xi. 7.* *And my People are bent to backsliding from me.* Q. What are the Signs of a backsliding Soul?

13.—*Heb. iii. 12.* *Take Heed, Brethren, lest there be in any of you an evil Heart of Unbelief in departing from the living God.* Q. 1. What is that evil Heart of Unbelief? Q. 2. How shall we know when Unbelief prevails? Q. 3. How shall we prevent it?

14.—*If*

14. — *If I regard Sin in my Heart, the Lord will not hear me.* Q. When may one be said to regard Sin in his Heart?

15. — *Isa. xxviii. 17. The Hail shall sweep away the Refuge of Lies.* Q. What are the Refuges of Lies, with which so many deceive themselves?

16. — *Matth. vii. 26. — I will liken him to a foolish Man which built his House upon the Sand.* Q. Who are the Foolish who build on the Sand?

17. — *Psal. li. 17. The Sacrifices of God are a broken Spirit.* Q. What is that Contrition of Soul, which is so acceptable to God?

18. — *Ezek. xxxvi. 26. A new Heart also will I give unto you.* Q. What are the Evidences of a renewed Soul?

19. — *Joh. iii. 3. Except a Man be born again he cannot enter the Kingdom of God.* Q. On what Grounds may one conclude that he is born of God?

20. — *Matth. xviii. 3. Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of God.* Q. What are these Dispositions in which a sincere Convert is to resemble a little Child?

21. — *Eph. ii. 1. You hath he quickened, who were dead in Trespasses and Sins.* Q. What are the Signs of spiritual Life?

22. — *Matth. v. 6. Blessed are they that hunger and thirst after Righteousness, for they shall be filled.* Q. Who are the Persons who may be said to hunger and thirst after Righteousness?

23. — *Psal. ix. 18. For the Needy shall not always be forgotten, the Expectation of the Poor shall*

shall not perish for ever. Q. Who are the poor and needy Ones, whom God will not forget?

24.—Gal. i. 15, 16. *But when it pleased God, to reveal his Son in me.* Q. When may Christ be said to be revealed in a Person's Soul?

25.—Joh. i. 14. *We beheld his Glory, the Glory as of the only begotten Son of God, full of Grace and Truth.* Q. 1. What is that Glory which a Christian discovers in the Lord Christ? Q. 2. How shall a Soul attain to suitable Views of this Glory?

26.—Isa. xxi. 9. *With my Soul have I desired thee in the Night, and with my Spirit within me will I seek thee early.* Q. 1. What are these Desires after God, which we may conclude to be of divine Grace? Q. 2. What is it to seek God with the Spirit, and that early? Q. 3. How should a longing Soul be exercised in seeking the Lord?

27.—Joh. i. 12. *But as many as received him, to them gave he Power to become the Sons of God.* Q. What is it to receive Jesus Christ in Truth and Reality?

28.—Isa. lvi. 6.—*And taketh Hold of my Covenant.* Q. What is it to lay Hold on God's Covenant?

29.—Heb. vi. 18.—*We might have sure Consolation, having fled for Refuge to lay hold on the Hope set before us.* Q. Who are they who have truly fled to Christ for Consolation?

30.—Rom. vi. 13. *Yield yourselves unto God, as those that are alive from the Dead, and your Members as Instruments of Righteousness unto*

unto God. Q. 1. What is it to yield ourselves unto God? Q. 2. When may our Members be said to be Instruments of Righteousness unto God?

31. — Rom. x. 3. *They being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.* Q. 1. Who are these who go about to establish their own Righteousness? Q. 2. Who are these who have submitted themselves unto the Righteousness of God?

32. — Phil. iii. 3. *For we are the Circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no Confidence in the Flesh.* Q. 1. What is it to worship God in the Spirit? Q. 2. Who are they that rejoice in Christ Jesus? Q. 3. Who are they who have no Confidence in the Flesh?

33. — Luke i. 53. *He hath filled the Hungry with good Things, and the Rich he hath sent empty away.* Q. 1. Who are the Hungry, to whom the Promise is made? Q. 2. What is that Satisfaction which is promised to them? Q. 3. Who are the Rich who are sent empty away?

34. — 2 Cor. v. 17. *If any Man be in Christ, he is a new Creature.* Q. When may one be said to be in Christ Jesus?

35. — Matth. vii. 24. *I will liken him to a wise Man, which built his House upon a Rock.* Q. Who are they who have built on the Rock?

36. — Col. ii. 10. *And ye are complete in him.* Q. 1. What is it to be complete in Christ?

Q. 2. When may we conclude that we are complete in him?

37. — *Isa. xii. 2. — I will trust and not be afraid.* Q. 1. What is the Ground of a Christian's Confidence and Trust? Q. 2. What is it to trust with Confidence and without Fear?

38. — *Isa. l. 10. Who is among you that feareth the Lord, and that obeyeth the Voice of his Servant, that walketh in Darkness, and hath no Light? Let him trust in the Name of the Lord, and stay upon his God.* Q. 1. What is it to fear the Lord? Q. 2. What is it to obey the Voice of his Servant? Q. 3. What is it to trust in the Lord, and stay upon our God? Q. 4. How shall one attain to a stayed Trust in God, when they are walking in Darkness.

39. — *Matth. v. 20. Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the Kingdom of God.* Q. 1. What is that Pharisaical Righteousness which a Christian must exceed? Q. 2. Wherein must our Righteousness exceed that of the Pharisees?

40. — *Matth. vi. 10. — Thy Will be done in Earth as in Heaven.* Q. When may our Will be said to be subjected to the Will of God?

41. — *Mat. v. 47. If ye salute your Brethren only, what do ye more than others?* Q. Wherein must we exceed the ordinary Sort of Professors of Religion?

42. — *Rom. vii. 24. O wretched Man that I am, who shall deliver me from the Body of this Death?* Q. Who are the true Wrestlers against the Body of Death, or indwelling Sin?

43. — *Gal.*

43. — Gal. v. 17. *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh.* Q. What is the Difference betwixt a renewed, and an unrenewed Man's Struggles against Sin?

44. — Acts xi. 23. — *Exhorted them all, that with Purpose of Heart they should cleave unto the Lord.* Q. When may one be said to cleave unto the Lord?

45. — Psal. xvi. 8. *I have set the Lord always before me.* Q. What is it to set the Lord always before us?

46. — Rom. viii. 6. *To be carnally minded is Death, but to be spiritually minded is Life and Peace.* Q. 1. Who are the carnally minded? Q. 2. Who are the spiritually minded?

47. — 1 Cor. xv. 58. *Be ye stedfast, immoveable, always abounding in the Work of the Lord, &c.* Q. 1. What is the Stedfastness required of Christians? Q. 2. When may one be said to abound in the Work of the Lord? Q. 3. How may we attain to Stedfastness and Improvement in the Ways of God?

48. — John xv. 5. *I am the Vine, ye are the Branches.* Q. What is the satisfying Evidence of a vital Union with Christ?

49. — Isa. xlv. 22. *Look unto me and be ye saved, &c.* Q. What is that habitual and saving looking to a Saviour which is called for?

50. — Gal. ii. 20. *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the Life I live in the Flesh, is by the Faith of the Son of God, who loved me, and gave himself for me.* Q. 1. When may one be said to be crucified

crucified with Christ? Q. 2. What is it to live by Faith on the Son of God? Q. 3. How shall we attain to a Life of Faith in all Events and Trials? Q. 4. How shall we attain to an Assurance of Christ's Love to us?

51. — *John xviii. 3. This is Life eternal, that they might know thee the only true God; and Jesus Christ whom thou hast sent.* Q. What are the Marks of a saving Knowledge of God, and of his Son Jesus Christ?

52. — *Mat. vii. 16. Ye shall know them by their Fruits.* Q. What are the Fruits which shew one to be indeed a Branch of the true Vine?

53. — *Mat. v. 16. Let your Light so shine before Men, as others seeing your good Works, may glorify your Father which is in Heaven.* Q. When may our Light be said to shine before Men, to the Praise and Glory of God?

54. — *Rom. vi. 17. — But ye have obeyed from the Heart that form of Doctrine which was delivered unto you.* Q. What is that Obedience which is from the Heart, and agreeable to the Gospel?

55. — *Rev. ii. 4. Nevertheless I have somewhat against thee, because thou hast left thy first Love.* Q. 1. What is the Cause of the Decay of a Christian's Love? Q. 2. When may our Love be said to be decaying? Q. 3. How shall we prevent this great Evil?

56. — *Jude 21. Keep yourselves in the Love of God.* Q. By what Means shall we keep ourselves in the Love of God?

57. — *Eph. iv. 30. Grieve not the Holy Spirit, whereby ye are sealed unto the Day of Redemption.*

tion. Q. 1. What is it to grieve the Holy Spirit? Q. 2. What is the Spirit's sealing Work in Believers?

58. — *Hosea vi. 4.* — *For your Goodness is as the morning Cloud, and as the early Dew.*

Q. 1. What occasions the vanishing of our good Dispositions? Q. 2. How shall we prevent our losing them?

59. — *Rev. iii. 2.* — *Strengthen the things which remain, and are ready to die.*

Q. 1. What are the Symptoms of Grace in Decay? Q. 2. What the Causes of this Decay?

Q. 3. What are the best Means for reviving it?

60. — *Eph. vi. 13.* — *And having done all to stand.* Q. How shall we be exercised? so as to maintain the Dispositions and Practices which becomes Christians?

61. — *Psal. xviii. 23.* — *I kept myself from mine Iniquity.* Q. 1. How may we discover our predominant Sin?

Q. 2. How may we conquer it?

62. — *2 Pet. iii. 18.* — *But grow in Grace, &c.*

Q. 1. What are the best Means of growing in Grace? Q. 2. What are the Marks of a growing Christian?

63. — *Jude 20.* — *Building up yourselves in your most holy Faith.* Q. What are the proper Means for our being established in Faith?

64. — *1 Pet. ii. 7.* — *Unto you therefore which believe, he is precious.* Q. What are the Things in Jesus, which render him precious to Believers?

65. — *Rom. viii. 16.* — *The Spirit itself beareth witness with our Spirit, that we are the Children*

of

of God. **Q.** What are the Workings of the Spirit, by which he witnesseth that we are the Children of God?

66. — *Job xi. 13.* If thou prepare thine Heart, and stretch out thine Hand toward him, &c. **Q. 1.** What is the Preparation of Heart, which is requisite in order to our approaching to God?

Q. 2. How shall we attain to a due Fervour of Spirit, in stretching out our Hands to him?

67. — *Psal. lxiii. 2.* — To see thy Power, and thy Glory, so as I have seen thee in the Sanctuary. **Q.** When may we be said to see the Power and Glory of God in Ordinances?

68. — *Psal. lxxxiv. 1.* How amiable are thy Tabernacles, Lord God of Hosts! **Q.** Whence is it, that a Christian esteems the Courts of God so highly?

69. — *Isa. 58. 13.* If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my holy Day, and call the Sabbath a Delight, &c. **Q. 1.** How are we to prepare for a Sabbath, and the Exercises of that holy Day? **Q. 2.** How are we to sanctify it?

70. — *Psal. lxxxiv. 4.* Blessed are they that dwell in thy House, &c. **Q. 1.** What are the peculiar Blessings received in Ordinances? **Q. 2.** How shall we know if we be indeed profited by them?

71. — *Job xxiii. 3.* O that I knew where I might find him! &c. **Q.** What Part shall one act, who has been long seeking God, but cannot find him in Duties, Ordinances, or Providences?

72. — *Job*

72. — *Job xxiii. 4. I would fill my Mouth with Arguments.* Q. What are the most proper Arguments in wrestling with God?

73. — *James i. 6. — Let him ask in Faith, nothing wavering.* Q. 1. What is it to pray in Faith? Q. 2. How shall we guard against doubting and Unbelief in Prayer?

74. — *Jude Ver. 20. — Praying in the Holy Ghost.* Q. What is it to pray in the Holy Ghost?

75. — *Rom. viii. 26. The Spirit also helpeth our Infirmities, &c.* Q. How doth the Spirit help our Infirmities?

76. — *Mat. vi. 6. But thou, when thou prayest, enter into thy Closet.* Q. How are we to be exercised in secret Prayer?

77. — *Deut. xvii. 19. — And he shall read therein all the Days of his Life, that he may learn to fear the Lord.* Q. How shall we read the Scriptures, so as to reap spiritual Advantages?

78. — *Heb. iv. 2. But the Word preached did not profit them, not being received with Faith in them that heard it.* Q. 1. How shall we prepare for hearing the Word? Q. 2. How shall we hear it, so as to profit by it? Q. 3. What is it to mix Faith with the hearing of the Word?

79. — *2 Chron. xxx. 19. — Every one that prepareth his Heart to seek the Lord God of his Fathers.* Q. What is the Preparation of Heart requisite for solemn Ordinances?

80. — *2 Cor. xi. 24. — This do in Remembrance of me.* Q. 1. What are the Things relating to Christ, which we are particularly to remember in communicating? Q. 2. With what

Dispositions of Mind are we to remember him?

Q. 3. How are we to be exercised in order to this Remembrance?

81. — *Heb. xi. 28. Through Faith he kept the Passover.* Q. How is Faith to be exercised in communicating?

82. — *Psal. iv. 4. Commune with your own Hearts upon your Bed.* Q. 1. What are the most proper Subjects for a Christian's Meditation? Q. 2. How shall we bring our Hearts to spiritual Meditation?

83. — *2 Cor. xiii. 5. Examine yourselves, whether you be in the Faith?* Q. 1. What are the Things about which we ought to examine ourselves? Q. 2. How, and when should we be thus exercised?

84. — *Jer. xvii. 9. The Heart is deceitful above all Things, &c.* Q. 1. When may we conclude of our Impressions, that they have been, or are delusive? Q. 2. What are the proper Marks of Delusion in our Affections or Exercises? Q. 3. How shall we be exercised, when we discover the Imposture?

85. — *1 Pet. v. 5. Be cloathed with Humility.* Q. What is it to be cloathed with Humility?

86. — *2 Cor. xii. 7. Lest I should be exalted above measure, &c.* Q. 1. How shall we perceive the Growth of spiritual Pride in us? Q. 2. How shall we prevent it?

87. — *Psal. xxx. 6. In my Prosperity I said, I shall never be moved.* Q. How shall we prevent falling into Security, after signal Favours from God?

88. — *Prov.*

88. — *Prov. iii. 24. Keep thy Heart with all Diligence.* Q. How are we to be exercised, in order to keep our Hearts?

89. — *Psal. cxli. 3. Set a Watch, O Lord, before my Mouth.* Q. What is the most effectual Method for obtaining the Government of the Tongue?

90. — *Phil. i. 27. Only let your Conversation be as becometh the Gospel.* Q. When is our Conversation as becometh the Gospel?

91. — *Gal. vi. 9. And let us not weary in well-doing.* Q. How may we prevent our wearying in Duty?

92. — *1 John ii. 15. If any Man love the World, the Love of the Father is not in him.* Q. What is the Love of the World, which is inconsistent with the Love of God?

93. — *1 John iii. 14. We know we have passed from Death to Life, because we love the Brethren.* Q. What are the Marks of a true Love to our Brethren?

94. — *Mat. v. 44. Love your Enemies, &c.* Q. When is our love to Enemies of the right Sort?

95. — *Matth. vi. 14. If you forgive Men their Trespases, your heavenly Father will also forgive you.* Q. How shall we bring our Hearts to a forgiving Temper?

96. — *Matth. vii. 3. And, why beholdest thou the Mote that is in thy Brother's Eye, and considerest not the Beam that is in thine own Eye?* Q. 1. How shall we overcome the Prejudices which render us blind to our own Faults? Q. 2. How shall we attain to such Impartiality in self judging,

ing, as to judge ourselves with the same Severity as we do others?

97. — *Lev. xix. 17. Thou shalt in any ways rebuke thy Neighbour.* Q. What is the proper way of admonishing our Brother?

98. — *Eph. v. 7. Be ye not Partakers of other Mens Sins.* Q. How do we become Partakers of other Mens Sins?

99. — *Heb. xii. 10. — For our profit, that we might be Partakers of his Holiness.* Q. When is Affliction truly profitable?

100. — *Gal. vi. 16. — Peace be on them.* Q. How shall we act, so as to maintain Peace with God, and in Conscience?

101. — *Phil. vi. 24. Grace be with all them that love our Lord.* Q. What is that Grace, whereof the Lovers of Christ do partake?

102. — *Psal. lxxxv. 8. For he will speak Peace to his People.* Q. How shall we know that Peace which God speaks, from that which we speak to ourselves?

103. — *Psal. cxix. 19. I am a Stranger in the Earth.* Q. What is the Character of one who lives as a Stranger in the Earth?

104. — *1 Cor. x. 31. — Do all to the Glory of God.* Q. How shall we direct our natural and civil Actions to the Glory of God?

105. — *Rom. x. 1. My Heart's Desire and Prayer to God for Israel, is, that they may be saved.* Q. What Means are we to use for the Conversion of others?

106. — *Rev. iii. 3. — I will come on thee as a Thief.* Q. 1. What Frame of Spirit ought we

we to maintain in the View of Christ's Coming?
 Q. 2. Whence comes it to be such a difficult Matter to maintain this Frame? Q. 3. What is that Watchfulness we are to exercise in the View of his Coming?

107. — *Phil. i. 21. For me to live is Christ, and to die is Gain.* Q. 1. When may we be said to live to Christ? Q. 2. When may we conclude that our Death shall be gain?

108. — *Matth. xxiv. 44. Therefore be ye also ready, &c.* Q. When may one be said to be ready for Death and Judgment?

109. — *2 Pet. iii. 12. Looking for, and hasting to the coming of the Day of God.* Q. 1. How shall we look for the coming of the Day of God? Q. 2. How shall we attain to a joyful Prospect of this Event?

By what I have wrote, 'tis easy to see, that there is no End to the noble Subjects of Conversation, which the Scriptures suggest; for these are indeed an inexhaustible Fund: Nor should I have condescended on such a great Number, but for the Reason already given, *viz.* To assist weaker Christians, who could not afford themselves any Variety for Conversation.

I must add, that tho' the far greatest Part of the above Texts and Questions were collected, before I had seen the Rev. Mr. *Willison's* Letter to a private Society in *Edinburgh*; yet where the Questions coincide, I have, in the most of Instances, chosen the Texts which he condescends on, and the Questions also, with little Variation.

F I N I S.